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# AMERICAN Missionary Register.

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No. 9.

## Biography.

MEMOIR OF THE LATE REV. THOMAS DEXTER,  
MISSIONARY TO TRINIDAD.

[From the London Evangelical Magazine.]

THE subject of the following Memoir was born at Bedworth, in Warwickshire, but removed with his parents in early life to reside at Atherstone, in the same county. He was not favoured with a religious education, and therefore nothing of an interesting or edifying nature occurred during the first thirteen years of his life: carelessness about religion, and eagerness for worldly amusements, were equally apparent. But soon after this period, by an overruling and kind Providence, he was placed in a religious family where his privileges were numerous, and, under the blessing of heaven, highly beneficial. For a considerable time, however, the restrictions imposed, and the regulations observed, by no means suited the state of his mind. With nothing was he more wearied than the exercises of the sanctuary on the Lord's Day. To attend regularly the preaching of the gospel, he considered a severe requisition, while he envied the situation of those who, without restraint, followed the desires of their own hearts. Continuing, however, to attend the ministry of the Rev. R. M. Miller at Atherstone, his mind became impressed

with divine truth, and his conscience often condemned him in the house of God. One conviction succeeded another, till the salvation of his soul became the principal object of his solicitude. In secret he thought much of religion, frequently reflected on his past life, and was filled with shame and sorrow of heart. Prayer now became a frequent exercise; he mourned over sin before God, and sought with earnestness an interest in his mercy through Christ Jesus. His love for worldly pleasure, and his idea of the imagined freedom of the wicked departed, and with them all his objections to the regulations of the family in which he resided. To attend the house of God was now no restraint, but a delight; and when there, too, he listened as one personally addressed. His thirst for the knowledge of salvation induced him to use all the means of grace, and to read the Scriptures with meditation and prayer. Thus, being neither agitated by the thunders of Sinai, nor enraptured by special manifestations of divine favour, but drawn with the cords of love, he was gradually led to embrace Christ as all his salvation and all his desire.

He saw and felt great cause for repentance, and deep humility before God. He now perceived the advantage of residing in a pious family; religious exercises afforded him great delight; he found Christ to be precious to his soul, and chose his people for his intimate associates; and in Feb. 1817, joined the church under the pastoral care of the Rev. R. M. Miller. Here he was not to remain long; for he very soon earnestly desired that others might become partakers of divine grace; even those of our fellow-creatures, who are living in heathen countries, and perishing for lack of knowledge. To use his own language,

“The pleasure I found in religion I wished others to enjoy, therefore I first engaged as a Sabbath-school teacher, and afterward in instructing the villagers in the neighbourhood of Atherstone. Though in these exercises I found some delight, my mind was far from being tranquil; for the destitute state of the heathen had excited my pity, and I earnestly desired to carry to them the gospel of Christ.”

Previous to his application to the Missionary Society, his attention was much devoted to the secret workings of his mind; and often did he seek by prayer the teachings of the Holy Spirit, to keep him from self-deception, and to direct him in the path of duty. At length, when he was no longer able to conceal his feelings, he embraced an opportunity of acquainting Mr. Miller with what occupied his thoughts by day and by night. Mr. M. inquired particularly respecting the commencement, nature, and strength of his desire; and at the same time enjoined on him self-examination, fervent prayer, and a diligent attention to the movements of Providence. He considered the difficulties, responsibilities, and privations of a Missionary to the heathen; and though it was necessary to bid adieu to his native land, and

to a large circle of acquaintance and relatives, by whom he was beloved and respected, yet none of these things moved him, so anxious was he to carry the glad tidings of salvation to his perishing fellow-men. The consideration of their ignorance, cruelties, and wretchedness, increased his compassion for them, and his desire for an opportunity to convey to them the gospel of Christ. In short, he wished to spend and be spent in doing good; and was, after the usual examination, accepted, and placed for four months under the care of the Rev. G. Collison, from whence he was removed to Gosport Academy, under the care of Dr. Bogue, whose instructions and good counsels he enjoyed and much valued. In Sept. 1820, he arrived at Gosport, and in Jan. 1823, he received his appointment to the Coura and part of Savanetta Quarters, in the island of Trinidad.

On the estates in this part of the island the planters were desirous of having a minister among them; and accordingly wrote to the London Missionary Society for one; they were also desirous that the negroes belonging to them might be religiously instructed. The ordination of Mr. Dexter, which was most affecting to the hearers, and peculiarly trying to his own feelings, took place at Burnly, in Lancashire, April 2.

May 28. Mr. Dexter, with Mrs. D. sailed from Spithead in the brig *Whim*, commanded by Captain Heard.—As soon as they arrived at Port-au-Spain, a very kind gentleman took a boat and came to the ship for them; and when they landed he invited them to his house, and requested them to make it their home until their removal to the place of their destination. Here every kindness which could possibly be received from this gentleman and

his sister, was experienced by them. Mr. Dexter, being prevented from having an interview immediately upon his arrival with the Governor, and the house intended by the planters for them to reside in being at that time occupied, they were under the necessity of remaining a month in Port-au-Spain. Mr. Dexter was, previous to his leaving town, introduced to the Governor, Sir Ralph Woodford, who received him politely, and had that morning received a letter from Lord Bathurst, informing him that Mr. D. was sent out by the London Missionary Society, and recommending him to his Excellency's notice. Mr. D. presented him with several copies of Dr. Watts's Catechisms, which his Excellency accepted, and did not object at all to their being taught to the negroes. His Excellency also remarked to Mr. D. that he had arrived at the most injurious time of the year in the island; and advised him not to be cut at night, or get wet, and that he must take great care of himself.

Aug. 12. Mr. and Mrs. Dexter left Port-au-Spain for the Coura, when the former immediately commenced preaching at the planters' houses, and catechising the negroes on the estates; and all who lived near were invited to the house on the Sabbath morning, and in the evenings of other days, to receive instruction: here met some of all ages, delighting to be instructed and taught to sing. Every thing appeared favourable to these missionaries; the planters were exceedingly kind, and commenced building a house and chapel in the centre of the field of labour; but, oh! how different are the ways of the Most High from man's ways. On the 21st of November Mr. D. was sent for to bury a gentleman, brother to one of the planters; the following Sabbath he preached at the same house, when he gave out

before sermon, the 90th Psalm,—“Lord, what a feeble piece is this our mortal frame;” and then he preached from the following words: “See that ye refuse not him who speaketh,” Heb. xii. 15. On Monday he visited several estates, and returned in the evening quite well. The next morning he took Mrs. D. to visit Dr. and Mrs. Collins; a heavy rain coming on in the middle of the day obliged them to stay all night; the next day was the same; Thursday appeared much finer, and they prepared for returning. As soon as they had dined, Mr. D. went to his chamber, followed by Mrs. D., when he sat down and immediately began complaining of headach and a little fever, saying, “We cannot go home to-day; I must go to bed and take some medicine, and to-morrow I hope I shall be better;” but he never got up again. The next morning he was bled, and very much reduced (by taking a quantity of medicine,) so much so, that he was, from the time he took to his bed, unable to feed himself, and constantly in a state of fainting. The following Sabbath he appeared so much better, that the medical attendant, and indeed all were filled with hopes of recovery. These hopes, however, were short; and soon were they all blasted! The fever returned more violent than before; his head and hands were constantly kept bathed in cold water. Wednesday morning he had two large blisters applied to his body; and the morning previous to his death, his head was shaved and another applied, but all proved ineffectual. Extreme bodily pain accompanied the fever, but not a murmuring word ever escaped his lips. Indeed, the medical attendants observed, they never knew one so patient amidst such sufferings. The very short and few intermissions of fever which he had, showed the happy

state of his mind in the prospect of death. At one time he began singing one of Dr. Watts's Hymns, which he had taught the negroes to sing, commencing with "When I can read my title clear," &c. but he could not proceed with it. "Ah," he said, "I cannot sing it." He was much affected at the thought of leaving his dear wife; but he replied, when she asked him what she could do without him. "Trust in God, he will take care of you; it is hard to be separated so soon." When a missionary entered the room a few days before he died, he looked earnestly at him, and said, "Ah, brother, mysterious are the

ways of Providence: you see me brought very near the gates of death;" he said this with much emphasis. A short time previous to his death, he said, "Elizabeth," (meaning his wife) when she said to him, "Here I am; do you know me?" he faintly replied, "Yes." She said to him again, "You are fast going." "Yes." "Do you feel quite happy?" "Yes." "I trust we shall meet again never to part any more." "Yes," he replied, with much difficulty, and spoke no more; but breathed his last at one o'clock on Friday morning, the 14th of Dec. aged 26 years and three months.

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## Anniversaries lately held in London.

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### LONDON HIBERNIAN SOCIETY.

THE Anniversary of this Society was held on Saturday, May 7th, at Freemasons' Hall: Admiral LORD GAMBIER in the Chair.

This Society was established in London in the year 1806, for the purpose of diffusing religious knowledge in Ireland. A deputation was sent in 1807 to ascertain the state of the country; and the result of their report was, a determination, on the part of the Society, to confine their operations to the establishing of Schools and the circulation of the Holy Scriptures. During the last year, the number of Schools amounted to 1072, containing 88,000 scholars; and the Society has circulated 16,300 Bibles and Testaments in the English and Irish languages. The Society has 188 Schools in connexion with resident Noblemen and Gentlemen; 274 under the care of Clergymen; 26 under Roman Catholic Priests; and 10 under Dissenting Ministers.

The Income of the Society, during the past year, was 8143*l.* 3*s.* 11*d.*; and the Expenditure, 9225*l.* 15*s.* 9*d.*

### BRITISH AND FOREIGN SCHOOL SOCIETY.

The Twentieth Anniversary of this Institution was held on Monday, May 9th, in Freemasons' Hall: DANIEL SYKES, Esq. M.P., in the Chair, in consequence of the

unavoidable absence of His Royal Highness the DUKE OF SUSSEX. Much interest was excited by the presence on the platform of several Greek youths, rescued from slavery at the time of the Turkish ravages in Cyprus and other islands. The Canadian Chiefs, who have been some time in England, and several other foreigners, were also present, and appeared to take a lively interest in the business of the Meeting. The Report, which was read by MR. CRAMP, the Secretary, stated, that the total number of the children that had been educated by the Society, since its commencement, was 23,237; that is to say, 15,525 boys, and 7,712 girls. With respect to Scotland, every thing was going on favourably: in the Highlands there were 75 schools, and in the Southern parts 80 schools. With respect to Ireland, notwithstanding the general ignorance of the country, the Committee entertained great hopes; there were at present in that country, one hundred thousand children receiving education. From Russia the Committee had received very little direct intelligence; but they were able to state that the School established in St. Petersburg, under the patronage of his Imperial Majesty, was going on well; in the capital of Siberia, likewise, there were upwards of one thousand children educated by the funds of the Society. In Sweden, also, the accounts were favourable, and likewise in Denmark; the King of the



latter country, after causing the British system to be examined, had established a trial school at Copenhagen, and upwards of 200 others were distributed throughout the country. In France much good had been effected by the schools for mutual instruction. From Spain they had heard nothing; but in Lisbon, a school had been established, and recognised by a royal decree. In Tuscany there were thirty schools, supported by subscription; three in Naples, and four within the Papal territories. The Committee had devoted much attention to Greece: GEORGIUS CONSTANTINE had been sent as a schoolmaster to Greece, and two others had been taken for the same purpose under the patronage of the Committee. The seven children who had been brought over here by MR. BLAQUIERE, were likewise promising well; but the charges with respect to Greece were likely to be so great, that they had thought proper to open a distinct subscription for that purpose. An Address was accordingly prepared, and 225*l.* had already been received. Schools on the Society's system had been formed at Athens and Argos. With respect to India, all accounts were favourable, and many of the Schools had been extensively useful. In the West Indies and North America, likewise, it was found that the British system of Education was admirably adapted for persons differing from the English in their religious tenets. The system was also beginning to flourish in South America, and the New Testament had lately been translated into the Mexican language, by a descendant of the Incas: in Colombia a decree had been published by the Government, enacting Education throughout the country; females were included in the proposed plan of Education, and the Committee had been so struck by the opening, that they had authorized a Gentleman, about to sail for that country, to propose to the Government there, that it should select two young men to be sent over to the Society, that they may be properly prepared for administering education.

#### PORT OF LONDON SEAMEN'S SOCIETY.

The Annual Meeting of this Society was held on Monday, May 9th, at the City of London Tavern: ADMIRAL LORD GAMBIER, G.C.B., in the Chair.

The following are the principal Resolutions which passed at that Meeting:—

“That the many important services rendered to this country by British seamen, and the perilous nature of their duties, entitle them to the generosity of the community, and give them peculiar claims to the utmost efforts of Christian philanthropy.

“That, after long and almost unaccountable neglect, this Meeting learn, with the sincerest pleasure, how extensive an interest has been excited to diffuse religious knowledge among our seamen; which they cannot but regard as a pledge of future and more extended exertions in their behalf.

“That this Meeting derive much pleasure from the evidence, that seamen cheerfully and gratefully avail themselves of the means employed by the Port of London Society for their religious instruction; especially for their devout attendance on divine worship; and have great satisfaction in learning, that the character of seamen, in all the ports of the United Kingdom, has undergone essential improvement.

“That, as the duties of a seafaring life lead British seamen, not only to the various ports connected with these dominions, but to every foreign port, this Meeting rejoice, not only in the efforts making in the port of London to elevate the moral character of seamen, but also in those zealous exertions, directed to the same important end, as at Liverpool, Leith, Dublin, and other out ports; at Gibraltar, Calcutta, and other of our foreign dependencies; and in America, and other countries not subject to these realms; and view those combined exertions as being conducive to the amity of nations, as well as to the best and reciprocal interests of their respective mariners.”

The Receipts of the year amount to 283*l.* 3*s.* 7*d.*; and the expenditure to 298*l.* 11*s.* 3*d.*

#### NAVAL AND MILITARY BIBLE SOCIETY.

ON Tuesday, May, 10th, the Forty-fifth Anniversary of this Society was held at Freemasons' Hall. ADMIRAL LORD GAMBIER in the Chair. The Report congratulated the Subscribers on the flourishing state of the funds, and on the patronage the Society had received from the Commander-in-Chief, and from other persons high in the military service. In order to facilitate the objects of the Institution, his ROYAL HIGHNESS the DUKE of YORK had published an order to all the officers commanding regiments, to see that the men under their direction were properly supplied with Bibles and Testaments; and Government had pledged themselves to supply the wants of the army from the stock of the Naval and Military Bible Society, on the reasonable condition, that they should be supplied as cheaply from that source as they could be procured from any other; the consequence of which arrangement was, that the Com-

mittee were in daily expectation of receiving an order for the supply of several thousand Bibles. During the last year the Society had been the means of distributing 6049 Bibles and Testaments, being 677 more than in the preceding year; and making a total of 175,400 copies circulated by the Society.

The Receipts of the year were 2615*l.* 2*s.*; and the Payments, including the liquidation of the Society's debt, were 2582*l.* 10*s.* 9*d.*

#### RELIGIOUS TRACT SOCIETY.

On Friday morning, May 13th, the Twenty-sixth Anniversary of this Society was held at the City of London Tavern: JOSEPH REYNER, Esq., in the Chair.

We have already published a copious abstract of the Report of this Society.

The Resolutions were moved or seconded by the REV. DR. MORRISON, MR. SHERIFF BROWN, the REV. THO. MORTIMER, the REV. SERENO DWIGHT, the REV. W. REEVE, the REV. S. THODEY, the REV. EDWARD BICKERSTETH, the REV. W. URWICK, the REV. S. KILPIN, the REV. ROBERT NEWSTEAD, the REV. JOHN CLAYTON, JUN., the REV. RICHARD POPE, the REV. JOHN HOOPER, and T. PELLATT, Esq.

Among others, the following Resolutions were adopted:—

“That this Meeting approves the circulation of Tracts in Ireland: and that, at the present period, they consider it most important to recognise the principles upon which this Society has hitherto proceeded; namely, the evangelical principles of the Reformation, in which LUTHER, CALVIN, and CRANMER were agreed; and they trust that, without reference to points of a secular or merely controversial nature, the Committee will ever consider the LUTHERS, the MELANCTONS, the TINDALS, the CRANMERS, and the LATIMERS of former days, as their patterns in sound doctrine and active exertion.

“That this Meeting rejoices to hear of the increased operations of many Tract Societies on the Continent; and of the formation of a National Institution in the United States of America; congratulating the friends of Tract distribution in that country on such an important event, and trusting that the noble spirit of liberality with which large contributions have been raised for its funds will stimulate the friends of the Religious Tract Society to greater exertions.

In the course of this Meeting, the REV. MESSRS. POPE and URWICK, from Ireland, made some pointed remarks on the ignorance and superstition of the great mass of

the Irish Catholics; when two Gentlemen, of the Romish persuasion, requested permission to speak in defence of Popery and of its adherents in the sister Island. When the business of the Meeting was concluded, and MR. REYNER had vacated the Chair, MR. SHERIFF KEY was called to it, and an opportunity given to MESSRS. FITZGERALD and ROLPH, the two Roman Catholic Gentlemen, to give free utterance to their sentiments and feelings. They attempted to fasten the blame of Popish Ignorance in Ireland upon Protestants, and to prove that the Romish Church is the friend of Education, of religious liberty, and of intellectual improvement. Their statements and reasonings were replied to with great ability and effect by the REV. MESSRS. POPE and URWICK, who received the thanks of the Meeting for their services as the advocates of Protestantism. Thanks were also voted by the Meeting, with great good humour, to MESSRS. FITZGERALD and ROLPH for having furnished an occasion for such a display of Protestant argument and feeling.

The Speeches which were delivered in this animated debate have since been published in a separate pamphlet.

#### THE AFRICAN INSTITUTION.

THE Nineteenth Anniversary of this Society was held in Freemasons' Hall, on Friday, May 13th, His Royal Highness the DUKE OF GLOUCESTER, the Patron of the Institution, in the Chair. The Report stated that a Treaty had been framed, and sent out to the United States of America, in the hope that it might be adopted by that Power. From what the Committee had heard from the African Coast, they were persuaded that it would be impossible to put down the trade as long as it was not permitted to molest the ships, except when the Slaves were actually found on board. They had received an account of a ship that had been two or three times examined, and which, at the last time, was found to be fully prepared for the reception of Slaves; and it was subsequently calculated that, from the time that the first Slave was put on board, till the moment that the ship got under way, occupied but six hours. The Committee trusted that the Slave laws would be so altered as to permit the seizing and condemning any ship that was found fitted up for carrying on the traffic. Great obstruction to the final success of the Institution was occasioned by the obstinacy with which Portugal continued the commerce; and by the inefficiency of the French laws on that subject. It was gratifying to find, that the rising Republics of South

America felt most warmly on the subject; by a Decree of Mexico, every ship conveying Slaves of whatever nation, arriving in their ports, was condemned to confiscation. The Report concluded by congratulating the Meeting on what was already done; the original object of the exertions of the institution had been to ameliorate the condition of Slaves, but they could not help coming to the conclusion, that the only way to do that was by abolishing the trade altogether.

The following Resolutions were adopted:—

“That this Meeting contemplates with profound sorrow and abhorrence, the frightful extent and malignity of the present Slave Trade, as protected by the laws of Portugal and Brazil, by the heartlessness and duplicity of the government of France, and by the profligate concurrence of the Spanish authorities at Cuba; and that this Meeting does most earnestly beseech His Majesty’s Government to persevere in their honourable exertions, until all nations shall have, by common consent, not only denounced the Slave Trade as piracy, but shall have conceded a mutual right to visit suspected vessels, and shall have admitted evidence of any vessel being actually employed in carrying on the Slave Trade to be sufficient proof to authorize condemnation.

“That this Meeting has heard, with peculiar satisfaction, that so respectable a body of merchants and bankers of Paris have presented a petition to both Chambers on the subject of the Slave Trade, praying for an inquiry into, the truth of the charges brought against their countrymen, and remonstrating on the insufficiency of their legislative prohibitions; and this Meeting trusts that they will not relax in their generous endeavours, till they shall have put down these criminal traffickers in blood, by the force of public opinion, and shall have also succeeded in removing its present scandal from the law and character of France.

“That this Meeting cannot see MR. WILBERFORCE withdraw from public life, without expressing its deep regret at the state of health which has rendered this precaution necessary,—their boundless gratitude for the immense services which he has rendered to mankind,—and their earnest prayers that, from his retirement, he may long assist in the progress, and at last witness the complete success, of a cause, the most splendid portion of whose history will be found, in the biography of his life, and identified with the glory of his name.”

### CONTINENTAL SOCIETY.

The Annual Meeting of this Society was held on Wednesday, May the 13th, at Freemasons’ Hall: HENRY DRUMMOND Esq., in the Chair. Among the speakers were, MAJOR-GENERAL NEVILLE, M. VON BULOW, from Denmark, the REV. DAVID BOGUE, D.D., PROFESSOR THOLUCK, from Berlin, the REV. HUGH M’NEILE, LIEUTENANT GORDON, R. N., the REV. RICHARD T. P. POPE, the REV. GEORGE BURDER, ALEXANDER HALDANE, Esq.

The following Resolutions were adopted by the Meeting:—

“That this Meeting is highly gratified in learning the growing success of the Society abroad, and the augmentation of its means of support at home.

“That this Meeting highly approves the principle expressed in the fundamental rule of this Society, not to interfere with the internal government of any religious community whatever, whether supported by the different States, or independent of them; but to confine the labours of its agents simply to the preaching of the Gospel of CHRIST in order that, through faith in Him, every individual who may be brought to believe, may be saved.”

The design of this Society is, to promote Evangelical Religion on the Continent of Europe, where its labours are greatly needed. The two distinguished foreigners, M. VON BULOW, and PROFESSOR THOLUCK, gave an affecting description of the state of religion in their respective countries. The latter of these gentlemen declared, that he lived to the age of seventeen years before he met with an individual whom he could call a Christian. In the classical school which he attended, the Master taught Christianity as he would the Mythology of Homer and Hesiod. He informed his pupils that CHRIST was a good man, but somewhat enthusiastic in his temperament. In the University of Halle, where the good PROFESSOR FRANCKE founded his Orphan School, and taught pure Christianity, there are now above six hundred students in Divinity, who are taught only Socinianism or Deism. In the Duchy of Weimar there is no Preacher of truth. A pious Physician, who used to preach the Gospel, and hold prayer-meetings in his house, was summoned before the Authorities, and condemned to heavy penalties. “However,” continued the Professor, “in the midst of darkness, light is now beaming; and it is remarkable, that as at first infidelity came down from the higher ranks to the lower; so now true religion is beginning with the nobility, and influencing the poor. In Pomerania, three young Noblemen of Deistical principles, had lived

many years in mutual quarrels; but being brought to the knowledge of Christianity, they became peaceable men, and all united in preaching the Gospel, either in their own castles, or in the open fields; and now above twenty Pomeranian Noblemen follow their example." MR. HALDANE stated, that DR. BRUNOT, the Italian Physician, who attended LORD BYRON in his last illness, had lately embraced the principles of pure Christianity, and was about to set out from Geneva, as a Missionary to Greece.

The Receipts of the year amount to 2133*l.* 15*s.* 10*d.*, and the Payments to 2041*l.* 6*s.* 3*d.*

#### SUNDAY-SCHOOL SOCIETY FOR IRELAND.

The Fifteenth Report of this Society, for the year ending April 13th, 1825, is just published; and from the important and interesting details which it contains, we present to our readers the following extracts:--

##### *Schools.*

At the commencement of the past year, the number of Schools in connexion with the Society was	1,640
The number of Schools assisted during the past year, and not previously in connexion with the Society was	182
The number of Schools reported as having been revived during the past year was	10
	<hr/> 1,832
The number of Schools which have failed or merged into other Schools was	130

Making the total number of Schools now in connexion with the Society 1702, which are reported to be attended by 12,837 gratuitous Teachers, and 150,831 Scholars.

##### *Issue of Books.*

The entire issues from the Depository gratuitously and at reduced prices, during the past year, have therefore been,—  
1,996 Bibles,  
15,796 Testaments,  
19,951 Spelling-Books, No. 1.  
16,874 Spelling-Books, No. 2.  
8,931 Alphabets,  
3,462 Freeman's Card for Adults, and  
109 Hints for conducting Sunday-Schools.

##### *Income of the Society.*

The total receipts of the past year amounted to 2,653*l.* 7*s.* 2*d.*; of this sum 394*l.* 11*s.* 6*d.* was the produce of Books and Quarterly Extracts sold at the Depository. The total amount of Subscriptions

and Donations contributed by the public, therefore, was 2,258*l.* 15*s.* 7*d.*

#### LONDON FEMALE PENITENTIARY.

The Eighteenth Annual Meeting of the Friends of this Charity was held May 5th, at the Crown and Anchor Tavern, in the Strand; the Right Hon. SIR G. H. ROSE, M.P., in the Chair, in the absence of the President, WM. WILBERFORCE, ESQ.

The Report adverted to the Chief cause which rendered such an Institution necessary,—the corruption of the human heart, from whence proceed evil thoughts, adulteries, fornications, &c.; and to the only adequate remedy for this evil,—the Gospel of CHRIST applied to the conscience by the power of the HOLY SPIRIT. It also detailed the transactions of the past year; during which 141 applications were made by unhappy Females, for admission, seventy-six of whom were received; thirty-one were put out to service; twenty-one reconciled and restored to their friends; seven had left the house, at their own request; ten were dismissed for improper behaviour; and one in a state of ill health, had been sent to her parish. There were remaining in the Asylum 113 Females; being a larger number than at any preceding time: yet such is the order maintained in the household, that a more peaceful and successful year has not occurred since the foundation of the Charity. Fifty-two of the inmates, having completed their two years' residence, with credit to themselves, and satisfaction to the Committee, have been provided with suitable means of obtaining a reputable maintenance; while only ten have been dismissed for improper behaviour, most of whom had not remained in the house above a month.

Several letters are appended to the Report, and are of the most satisfactory nature. Those from Females who were recently in the Institution, and are now placed out respectably, breathe the language of sincere gratitude; and those written by persons who have received them into their service, bear testimony to their industrious and honest deportment. With respect to several, there is proof not only of amended conduct, but of real change of heart. The average of the ages of those received is eighteen; and three-fourths were under twenty-one years. Some of them had shown the strongest desire to escape from the snares into which they had fallen; and in three instances suicide had been attempted, as a deliverance from their wo.

#### PROTESTANT SOCIETY,

*For the Protection of Religious Liberty.*

On Saturday, May 14th, was held the Fourteenth Anniversary of this Society.

JOHN SMITH, Esq. M.P., (brother to Lord CARRINGTON,) in the Chair. MR. WILKS, one of the Secretaries, addressed the Meeting for three hours, with even more than his usual eloquence, and was greeted with loud and reiterated applause. MR. WILKS took a review of the proceedings of the Society under the usual heads of remark during the past year. Passing over the subject of turnpike exactions, we cannot avoid noticing the extraordinary attempt to assess MR. T. WILSON, for Craven Chapel, as being the beneficial holder of a chapel, on which he had expended *eleven thousand pounds*, without even any interest for his money.

Disturbances and outrages were noticed in various parts of the country. At Kenneridge, in Dorsetshire, a Wesleyan preacher was committed to Wareham goal by the Rector, (a magistrate, and lord of the manor,) for preaching on a green; but he did not think proper to appear against him at the sessions. At Newport Pagnel, two preachers of the Baptist Revivalist Society were committed to Aylesbury goal, and actually employed at the tread-mill, only for soliciting the donation of a clergyman toward a place of worship about to be erected. The clergyman, however, (MR. MARSHALL) was obliged to apologize in the public papers, to pay all expenses, and present the injured men with 50*l.* to prevent a public trial.

In many cases clergymen had refused to bury the children of Dissenters; and in one instance in Wales, the clergyman (though not the stated minister,) delayed for a month the marriage of a young woman, because, being of Baptist parents, she had not been baptized in infancy, and refused to receive the ordinance according to the rites of the Establishment.

We can only add, that in moving and seconding the different Resolutions, (which by particular request we shall subjoin,) the Meeting was addressed by the REV. DR. BOGUE, MR. EAST, MR. BENNETT, of Rotherham, MR. TOWNSEND, MR. FLETCHER, DR. CODMAN, and MR. DWIGHT from America, and other ministers and gentlemen: and the whole was concluded by an address from the Chairman.

The following are the Resolutions proposed and adopted at the Meeting:—

1. That at the present period, this Meeting again publish, as a fundamental principle of the Society, consisting of members of the Established Church, and several hundred congregations of Protestant Dissenters—that it is the right and duty of every man to worship God according to his conscience; and that every attempt by temporal or spiritual authority; by bounty or exclusion; by rewards or punishments;

by praise or contumely; to violate that right, is a tyrannous assumption of power; which freedom, truth, and piety disclaim, and which the wise and good of all denominations loathe and condemn.

2. That while this Meeting deem the Established Church of England more tolerant than some other churches established by law, and connected with the state, they learn with regret, that individual ministers of that Church have, during the past year, manifested a vexatious and intolerant spirit, to which Protestant Dissenters should not tamely submit, and which all enlightened friends of that Establishment must greatly deplore.

3. That the renewed attempts to assess places of religious worship to the relief of the poor—to demand tolls that ought not to be paid—to interrupt public worship, and to molest many humble worshippers—to extort fees that cannot be enforced—to neglect duties that should be performed—to innovate on courtesies long and wisely displayed—to refuse marriage to the living, and interment to the dead, and which the Committee have been required to repel, demonstrate the continued necessity for this Institution, and should induce unabated and cordial support.

4. That this Meeting especially regret the proceedings of two clergymen of the Established Church, one of whom illegally procured the apprehension of two innocent persons, for soliciting contributions for a Dissenting Chapel, and obtained their commitment to prison and hard labour, among convicts and thieves; and the other of whom, not only unlawfully withheld marriage, on account of the non-baptism of one of the parties, but has commenced proceedings against the father of the female, for complaining of a conduct indefensible by law; and which was intolerant and harsh.

5. That circumstances occurring during the past year, evince the inadequacy of the Annual Indemnity Act to afford protection from the Test and Corporation Acts, to Protestant Dissenters; and add new reasons for a general, early, and energetic attempt to procure the repeal of Acts—founded on principles that are unrighteous—degrading to the persons on whom they operate—excluding from office many useful and honourable men—encouraging mental debasement and hypocritical pretence—and tending to the prostitution of a sacred Sacrament of the Christian church.

6. That this Meeting recommend to the Committee appointed for the ensuing year, continued vigilance against all violations of religious freedom throughout the world, and a judicious attempt to restore the persecuted Momiers of Switzerland to their

native homes, and to procure for Dissenters in Canada the advantages which the Catholics, Episcopalians, and Presbyterians all there enjoy. And this Meeting especially desire that some means be adopted to facilitate the marriages of Dissenters who cannot conform to the ceremonies of the Established Church—to establish registers of the Births or Baptisms of Dissenters—and to obviate other practical oppressions, of which many persons, in different parts, loudly and justly complain.

#### SOCIETY FOR THE IMPROVEMENT AND ENCOURAGEMENT OF FEMALE SERVANTS.

ON Friday Evening, April 29th, the London Society for the Improvement and Encouragement of Female Servants, by Annual and other Rewards, held their Twelfth Anniversary at the London Tavern. The company was very numerous and respectable. At six o'clock the Lord Mayor took the Chair, and opened the business by a very luminous speech explanatory of the objects and proceedings of the Society. The Report was read by the Rev. Mr. WATKINS, one of the Secretaries. By this it appeared, that during the past year, 94 Bibles, with a gilt inscription on their covers, had been given to so many servants for having continued one year in the service since their names had been inserted in the Society's books, at their Registry; that upwards of 500 engagements had been made between ladies who subscribe and servants, through the medium of the Society's gratuitous Registry; and that 445*l.* 14*s.* 6*d.* had been paid in rewards to the servants of Subscribers for various lengths of service, from two years to twelve years.

In the Report, and in the course of the speeches, many appeals were made to the judgment and feelings of the company, on the effect of the Society in inducing servants to act worthily, and to make their employers their friends; on the cruelty of hastily dismissing females from a service through mere nervousness, or for very venial faults, as they had a *home to seek*, and often in the search were decoyed away to their utter ruin. The wickedness before God and good men was adverted to also, in withholding characters where they were due, in a capricious way, as the source of much crime and misery. Servants and employers were warned against allowing persons to visit in the kitchen, who were not known to be of approved good characters. The Meeting concluded by a benevolent speech from the Chair, and the company departed much gratified with the business of the evening.

#### THE ANTI-SLAVERY SOCIETY.

THE Second General Annual Meeting of the Society for Mitigating and gradually Abolishing the state of Slavery throughout the British dominions was held on Saturday, April 30th, at the Freemasons' Hall: His Royal Highness the DUKE OF GLOUCESTER in the Chair. The Meeting was most numerously attended, and the Royal Chairman was supported by Lords GAMBIER, MILTON, CALTHORPE, and NUGENT; by SIR THOMAS BARING, and SIR JOHN SEBRIGHT, Barts.; by MESSRS. BROUGHAM, DENMAN, THOMAS F. BUXTON, EVANS, W. SMITH, SPRING RICE, RICHARD MARTIN, BENNET, (Wilts,) DR. LUSHINGTON, and several other Members of Parliament.

The business commenced by Mr. SAMUEL HOARE reading the Annual Report of the Society, which depicted in strong terms, the utility and imperative necessity of this Society, and the efficient measures which it had adopted to suppress the great evil of slavery. It enumerated the ineffectual legislative steps taken by the local authorities in the colonies, and enforced the necessity of bringing public opinion in this country to bear on a question so vitally interesting to the cause of humanity, and which it was vain to regulate by compromising measures, the execution of which must depend upon the efforts of adverse parties. It enforced the necessity of diffusing the books and tracts of the Society by the efforts of individuals within the sphere of their own circle, and lamented the retirement of Mr. WILBERFORCE from public life. This distinguished statesman, whose services through a long life, have been devoted to the cause of the poor African, was panegyrised by the Society in terms of suitable and affectionate gratitude.

In moving the adoption of the Report, LORD CALTHORPE expressed his cordial approbation of the utterance which it gave to the feelings of the Society on occasion of the retirement from public life of one of its brightest ornaments, MR. WILBERFORCE. His Lordship also added, that if any man had reason to be cheered and consoled in the evening of his days, it was Mr. WILBERFORCE,—an evening of more brightness than generally belongs to the morning or the meridian of other men's lives. It was with feelings of the deepest regret that the British nation would witness the close of his great public career, to which he had devoted forty-five years of his life,—of his precious life, the care of which now compelled him to relinquish those public exertions which had always supported, and successfully supported, the cause of humanity and justice. MR. WIL-

WILBERFORCE was not then present, and he lamented to say, that perhaps never again would he be present at a meeting of that institution. Yet, nevertheless, though not with them personally, it was not too great a stretch of imagination to say that he was to be seen in his works, and he was then visible to them in the fruits of his mind. One, if possible, further motive for the unabated continuance of their labours was, that Mr. WILBERFORCE still survived to be the witness of their success,—still lived, and he hoped would continue to live, until the great object of his life had been attained,—until the mighty work at which he had so powerfully toiled, should be crowned with success. They owed it to him to strain every nerve, that, within the period he had yet to live, he might witness the total abolition of that odious system which through evil and good report he never ceased to assail. He trusted they would not leave the great work undone; he was sure they would add that one ray of enjoyment to the evening of his days. It behoved them, according to their measure, in their humble degree,—according to the best of their ability, to use their utmost endeavours to secure their native land from the imputation of being the abettor of slavery; and they must agree with him, that the only means of accomplishing that, could be derived from pursuing the course pointed out by the whole tenor of that great man's life. They should never forget too, that even he could not have accomplished his great work had he not been backed by the people of England.

In the course of the Meeting Mr. WILLIAM WILBERFORCE, son of the venerable statesman and philanthropist, arose, and with tears of gratitude and emotion expressed his sense of the difficulty under which he laboured when attempting to address his Royal Highness, and the company

present, in terms commensurate with the depth of his feelings. He added,—It was utterly impossible indeed for him to say how much he felt, because however glowing, however ardent, had been the language of those highly gifted persons who had, by the expression of their sentiments, embalmed, if he might say so, the memory of his father, still they must be sensible that their language or their feelings would fall very far short of that which might be said or felt by strong filial affection. (Here the speaker again shed tears, and seemed unable to proceed; after a pause of some length, however, he continued.) It would be some consolation to his father when he deplored his absence from the last field in which they would probably be called upon to contend,—from the last battle which might be fought,—it would be some relief in the pain of his situation to learn, that his Royal Highness was surrounded in that hour by those valued friends, who for forty years had combated by his father's side, and that those who had fought the fight were about to enjoy the triumph. That hour of success could not be distant. He thought so from the state of the cause, from the condition of their enemies, and he thought so still more from seeing at the head of their phalanx, and in the front of their battle, a member of that illustrious House of Brunswick, from whose settlement on the throne they had derived those principles which were the fountain of every good, and which had rendered this country most deservedly the envy of the world.

We have not room for even an abstract of the other powerful and eloquent speeches which were delivered at this highly interesting Meeting; but shall have frequent occasions to notice the proceedings of this admirable Society, and the important result to which they are likely to lead.—*London, Wes. Mag.*

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## History of Hayti.

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*Continued from p. 233.*

### *The Blacks again take up arms.*

THE outrage on the person and family of Toussaint, opened the eyes of the negroes to the real designs of the French government. They found themselves to be deceived and betrayed. Dessalines, Christophe, and Clerveaux, were justly alarmed with the apprehension of being destined to

share the fate of their deluded colleague; and were soon found at the head of considerable bodies of troops, ready to renew the struggle for liberty, and determined to succeed or perish in the attempt. Before these generals openly declared themselves, and while they were preparing to recommence hostilities against the enemies of

their race, other chiefs arose in the interior of the island, and began to make excursions from the mountains. Among those from whom the French experienced peculiar annoyance, were, a negro of the Congo tribe, who committed considerable depredations, but could never be discovered; and another, a nephew of Toussaint, of the name of Charles Bellair, who, with his heroic wife, spread slaughter and devastation among their foes; till after a while they were both taken, and died under the most dreadful tortures.

#### *Sufferings of the French by Disease.*

During the summer of 1802, the French suffered severely from the excessive heat. The hospitals were crowded with sick, and disease daily made new ravages. The captain general himself found his health considerably impaired; the most able officers of his staff had fallen; and their successors, recently arrived, being unacquainted with the country, and unprepared for the warfare to which they were condemned, sunk into despondency, and furnished new victims for the devouring pestilence.

In addition to the havoc of disease, the French army was further diminished by defection. This was not confined to the blacks, or to privates and subalterns among the whites. Even General Dugua, the chief of the staff, disgusted with the horrors of the war, and shocked with the barbarous execution of Bellair and his wife, was making arrangements for quitting his post; when he was discovered, and took the dreadful resolution to elude the vengeance intended for him, by destroying himself.

#### *French Barbarities.*

In this season of convulsion and terror, the French had recourse to barbarities, worse than had ever before stained the annals of any people pretending to the character of civilization. From their first landing on the island, the invaders had given no quarter in the field. The inhabitants of Cape François witnessed the daily execution of all the negro soldiers who were brought into that town. Now, however, not only the prisoners taken in arms, but almost all the male negroes and mulattoes, of whom the French could obtain possession, were coolly murdered, and often with circumstances of shocking barbarity. Near Cape François, a pit was dug, about thirty feet deep, on the margin of which the victims were made to kneel; and being shot in that position, they fell down to the bottom. If only wounded, they were left to endure the tortures of a lingering death, among the dead and putrefying carcases of their predecessors. At least five hundred are said to

have perished in this way, among whom were Bellair and his wife.

But drowning was deemed a more convenient mode of despatching the objects of this murderous proscription. Great numbers were hurried on board the various ships in the different harbours. Some were crowded into the holds and suffocated, and thrown into the sea; others were chained, and forced overboard alive. Among the objects of this barbarity, were the soldiers of a black regiment stationed at Cape François, who, in defending the place, had acted with perfect fidelity to their European masters: but about half the corps stationed at an outpost, receiving information that they were suspected and doomed to destruction the next day, went off to the enemy. As soon as this was known, the division in the town were seized, sent on board frigates, and drowned. This was the fate of thousands. Many parties were surrounded and massacred by hundreds at a time. Such massacres were daily perpetrated, especially in the neighbourhood of Cape François, so that the air became tainted by the putrefaction of the bodies:

#### *Blood-hounds employed to hunt the Negroes.*

To complete the climax of more than savage cruelty, they resorted to the use of blood-hounds, which they obtained chiefly from the island of Cuba. These dogs were trained with great care, and much perverse ingenuity, to inspire them with an attachment to all persons of white complexion, and with an insatiable thirst for the blood of the blacks; whom they afterward employed in hunting down the blacks with unrelenting fury, like so many wild beasts of the forest. On more than one occasion, some of the prisoners, whom their merciless oppressors were pleased to denounce as criminals, were thrown alive to the blood-hounds. Of this unparalleled enormity the authors made no secret, at the scene of its perpetration, giving public notice of the time and place at which the horrid spectacle would be exhibited. The ordinary day for such exhibitions was Sunday. A large ring was lined with the military under arms; the ferocious dogs were in the centre, and the human victims were delivered naked to their rage. Nor were the ravages of these brute auxiliaries limited to the particular missions assigned them by their employers. Being but slenderly fed, in order to sharpen their voracity for the required service, they would frequently break loose and devour infants from the public way. At other times they would hasten to the neighbouring woods, and surprising a family of harmless cultivators at their homely repast, or during their nightly repose, would involve them all in one common destruction.



*Death of Le Clerc—Further losses of the French.*

But all the efforts of their barbarous policy were insufficient to ensure success, and only served to inflame the ardour of the blacks. By the middle of October, the French had lost Fort Dauphin, Port Paix, and several other posts of considerable importance, and the pestilence continued to rage with unremitting fury. Towards the end of that month, Gen. Le Clerc, who had tried every means in his power for the restoration of his impaired health, suddenly became worse, and on the night of the first of November he died. By his death, the chief command devolved on General Rochambeau, who was then at Port-au-Prince, but hastened without delay to Cape François. His arrival effected but little alteration in the state of affairs. Great expectations, indeed, were entertained, from his knowledge of the island, and his former experience of the character of the blacks; but it is doubtful whether he possessed talents capable of employing this knowledge and experience to advantage; and still more doubtful whether any talents could have been successful in the situation in which he was placed. The French army was daily more and more weakened and dispirited; and that of the blacks was every day gaining fresh strength, and advancing in military ardour, and confidence of ultimate success. By the end of the year, not less than forty thousand Frenchmen are believed to have fallen; and, though troops continued to be sent from Havre and Cherbourg, each division was less effective than the preceding; and the reinforcements at length consisted of none but raw conscripts from the countries which had been overrun by the republican armies.

*Battle of Acul.*

The commencement of the year 1803 was not distinguished by any active operations in the field. The French were sitting down within their fortifications, in a state of exhaustion, waiting for the arrival of further reinforcements. The blacks were daily increasing in numbers, and preparing to renew hostilities with augmented vigour; in hope of bringing the contest to a speedy termination. With this view, Dessalines, who had been unanimously appointed their general in chief, collected a considerable force upon the plain of the Cape; which induced Rochambeau to withdraw the French troops from every other point, for the defence of the capital.

Thus both armies became prepared for a battle, which both generals endeavoured for some time to avoid:—but several skirmishes having taken place in the neighbourhood of Acul, Rochambeau at length re-

solved to hazard an action. When it was on the point of commencing, a body of troops who were marching to strengthen one of the wings of the French army, were surrounded by the blacks and taken prisoners. Rochambeau began the attack with impetuosity, and the blacks for some time retreated before him; but they afterward became assailants in their turn, repulsed him with considerable loss, and at night remained masters of the field.

*Five hundred Prisoners murdered by the French—Retaliation of the Blacks.*

In the course of the day, the French had taken about five hundred prisoners, and, equally at variance with justice and sound policy, devoted them to that end to which they regretted that the fortune of war did not enable them to devote all their brethren. Without the least consideration of his own men who were prisoners in the negro camp, the French General ordered these unhappy captives to be immediately put to death. Many of the victims of this infamous cruelty, however, were not deprived of life at once; but were left in a state of mutilation too dreadful to describe. The shrieks and groans extorted by their agonies interrupted the stillness of the night; and, being heard at a considerable distance, excited universal horror. Dessalines was immediately informed of this atrocious conduct, and-determined on signal retaliation;—he ordered the instant erection of five hundred gibbets, selected all the French officers who had been taken prisoners, and adding privates to make up the number, caused them to be all hung up by the break of day, in the sight of the French army. The blacks then advanced upon the French with the most vigorous impetuosity, and in the finest order, raised their camp, threw their whole line into confusion, and pursued them to the gates of Cape François.

*A British Squadron arrives and co-operates with Dessalines in the siege of Cape François.*

In the month of April, the last reinforcement arrived from Europe. In May, the war was renewed between Great-Britain and France; and in July, an English squadron appeared on the coast of St. Domingo. By this time, the French were entirely confined to the City of Cape François, and a district not exceeding two miles round it. The place was closely blockaded by Dessalines; who, on the arrival of the English, sent off a flag of truce, inviting the commander to act in concert against their common enemies, and soliciting supplies of military stores. The British commander considered himself not authorized to enter into any formal treaty

upon this application of the blacks ; but hesitated not to maintain a friendly correspondence with them, and, in the event, rendered essential service to their cause by blockading the harbour of Cape François. One of the frigates stationed at the eastern end of that harbour, soon captured a number of vessels that were attempting to convey provisions from the Spanish part of the island. Thus the French were prevented from receiving any reinforcements or supplies by sea. The spirit and courage of the blacks increased with the difficulties which their foes had to encounter ; and they were too vigilant to permit the introduction of any succours by land.

*Extreme Distress of the French.*

The French general continued to maintain his station with a pertinacity worthy of a better cause ; but the miseries sustained by the besieged were such as the annals of war have seldom recorded, and were fast approaching the extremity of human endurance. Rochambeau afterward described himself and his comrades at this period as "pressed almost to death by absolute famine, and wretchedly appeasing the desperate calls of hunger by feeding on their horses, mules, asses, and even dogs." Dogs were of course the last of those animals which the necessities of starvation would compel them to accept—but this at length was the shocking fact ; and it is one of those remarkable events which sometimes almost disclose to mortal view the invisible hand of a righteous Providence, that the French were actually obliged, for several weeks, to subsist on those very blood-hounds which they had procured for the purpose of hunting down the negroes.

*Surrender of Cape François to the Blacks.*

About the middle of November, the besieging army forced some of the out-works, and were making preparations for taking the city by storm. The inflexibility of the French commander was now constrained to give way. Knowing that the storm, if attempted, would certainly succeed, and dreading the consequences of falling into the hands of an enraged enemy, from whose sword he could not reasonably expect that any who bore arms would in such an event be permitted to escape,—Rochambeau offered articles of capitulation, which Dessalines thought proper to accept. These articles were signed on the 19th of November, and stipulated that the French were to evacuate Cape François and its dependent forts, at the end of ten days, with all the ordnance, ammunition, and stores, in their existing condition : retiring in their own ships, with the honours of war, and all their private property ; and leaving their

sick and wounded in the hospitals, to be taken care of by the blacks till their recovery, and then to be embarked for France in neutral vessels.

On the same day which witnessed this convention with Dessalines, the French general, with a duplicity that would have disgraced the meanest subaltern, sent two officers with proposals to treat for the evacuation of Cape François, with the commander of the British squadron. The terms proposed were rejected, and other terms offered ; which Rochambeau, in his turn, declared to be inadmissible. He flattered himself, perhaps, with the hope, that the stormy weather which the squadron was then experiencing would afford an opportunity for his escape. But the intelligence of the capitulation, communicated by Dessalines, stimulated the English to increased vigilance, during the few more days which they now had to continue the blockade.

The duplicity and prevarication of the French general nearly proved fatal to himself and the remnant of his force. He appears to have retired at last rather in a way of tardy and reluctant flight, than in the open and honourable fulfilment of the terms of capitulation.

The erection of the standard of the blacks on the walls of Cape François was not to be procrastinated. On the 30th of November, their colours were displayed at the different forts ; and the English commodore, seeing no appearance of the departure of the French from the harbour, despatched one of his captains to inquire respecting the disposal of Rochambeau and his troops. On entering the harbour, this officer met one of the French captains, who entreated him to go on board the *Surveillante*, and enter into some capitulation which would put the French under the protection of the English, and prevent the blacks from sinking them with red-hot shot, as they had threatened, and were preparing to do. What was the immediate or avowed cause of this threat, is not certain : but the request of the French was liberally complied with by the English ; and, a few articles being instantly drawn up and signed, information was immediately transmitted to General Dessalines, that all the ships and vessels in the port had surrendered to the British arms, and he was requested to desist from firing till the wind, which was then blowing directly and strongly into the harbour, should be fair for carrying them out. A promise of the solicited forbearance was with some difficulty obtained. Embracing the first instance of a favourable breeze, the ships, consisting of three frigates and seventeen smaller vessels, sailed out, according to agreement, under French colours, fired their broadsides, and then

hauled down their colours, and surrendered. The prisoners of war amounted to about eight thousand.

*Evacuation of the Island by the French.*

A small French force still retained possession of the Mole, under the command of General Noailles, who was summoned by the British commodore to capitulate; but he refused, asserting that he had supplies for five months. In the course of the following night, however, December the second, he evacuated the place, embarking his troops in six vessels. A brig, with the general on board, was the only one that escaped:—the other five vessels were captured by the English; and, with those surrendered by Rochambeau, were conveyed to Jamaica.

Thus ended an expedition, the commencement of which had excited universal interest in France, stimulating the ardour of the army, attracting the cupidity of the merchants, amusing the vanity of the people, and flattering the ambition of the government;—the progress of which, had exhibited horrors and atrocities more nefarious and shocking than any which had afflicted France during the worst periods of her revolution;—and the discomfiture and ultimate failure of which, furnishing an awful example of the fatal consequences and condign punishment of perfidy and oppression, must be contemplated with cordial satisfaction by every friend to the liberty and happiness of the human race.

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## Home Proceedings.

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### UNION MISSION.

*Admission of Mrs. B. to the Church, and Baptism of five Children.*

*May 1st, Lord's Day.*—In the morning, preached to the Indians at Hopefield. In the afternoon, administered the sacrament at Union, and received to our communion the wife of Wm. B., and baptized five of her children. She was proposed two months since, and has indulged a hope that she was renewed for about three years. She belonged to one of the numerous families that undertook to settle the country from Missouri, but were dispersed by an order of government. Some returned, some went to the Spanish country; but by the guiding hand of God, this woman with her family continued in this neighbourhood, and has received considerable instruction in the things of the Gospel. She appears to be a sincere child of God, and we have this day received her as a sister in Christ. It was affecting to see the tears trickling from her eyes, while she gave herself up to God. Her husband was present, and though he did not oppose the step she took, yet did not assist in presenting the children for baptism, but sat during the exercises, in his hunting shirt, with his belt and knife round his waist. He has been a wicked man, and cruel to this woman, who is his second wife, and much younger than himself; but it is said that he treats her much better of late, and respects her for her piety, which appears to shine before all.

*Visit to the Upper Saline.*

*May 5th.*—Brother Spaulding and Elizabeth Vaill, returned from the Upper Saline, where they have spent a few days of the vacation in visiting the families that furnish several scholars for our school. It is truly pleasing to see the improvements which these half breeds are making in husbandry; Louis Bruissie, who is half French and half Sioux Indian, with an Osage wife, after living an indolent life of forty years, commenced last year a course of industry; this year he has been joined by several others, who never performed manual labour before this spring. From this settlement we have five children.

*Civil Government established at Hopefield.*

*May 13th.*—Held a council with the Indian settlers at Hopefield; they had for a few Sabbaths become more negligent about attending worship. The question proposed by brother Vaill was this, "shall I come here on the Sabbath, or go to the great Village?" They answered, "we wish you to preach here; our tarrying at home was not designed neglect, but it was owing to sickness, or some other cause." Another subject was, the preservation of peace among themselves; they had had some strife about their fields. Tally being providentially present, after sitting as a spectator some time, said, when we came to this

subject, "I beg liberty to speak a word, Q. Who is the chief of this Village? A. Manch Pershe. Q. What are the rest called? A. Osage Settlers. Q. Who are the braves or soldiers to assist the chief? A. There are none appointed for this purpose." He then said it would be good to have such men; that in the nation were thirteen counsellors to assist the chiefs in counselling and judging, and forty braves to execute their orders, and do justice. At this suggestion, three persons were nominated, and settled upon as counsellors to aid the chief in preserving peace; this was a thing greatly desired by Brother Chapman, but he thought it would be necessary to invite Col. Arbuckle, or some other officer of our Government to be present, and assist in forming a civil government; little thinking, perhaps, that this honour was reserved for Tally. His coming out thus friendly to the settlement, excites in our breasts very lively gratitude to God, who has all hearts in his hands. Another object of this counsel was, to take account of the names and numbers of the settlers, their progress, wants, &c. and make out a report to the Agent, and to the Society at New-York; which was effected.

*May 15th, Lord's Day.*—All the Indians attended meeting at the settlement; indeed, they have never given better attention than to-day, and, perhaps the Gospel has never been more fully and clearly preached. It has been an interesting season; the Lord bless the word, that it may have free course among these heathen.

#### *Three Boys received into the School.*

*May 24th.*—Received a lovely boy of about 11 years, whom we have named Divie Bethune.

*May 30th.*—Admitted another boy of about 11 years, whom we have named James Kemper, after the president of the Board of Agency at Cincinnati.

*May 30th.*—Admitted another boy of about 9 years, and named him James Matthews.

#### *Mad Buffalo and Little Eagle.*

*May 31st.*—This day Br. Vaill was present at an Indian council, held at Cantonment Gibson. Mad Buffalo, who returned a few weeks since with Little Eagle, from Little Rock, exhibited his pardon, signed at Washington, by John Quincy Adams, Pres. U.S., on the 7th of March last. The Buffalo appears quite happy; says he shall never more molest the Whites, and thinks, that now a mutual friendship exists between him and them; and he is said to give his people good counsel. We feel thankful for his

release and return, supposing that by this course, more good will be done to the nation, than by his having been sacrificed. The Indians are indeed ignorant; and the deed for which the Buffalo was tried and condemned, admitted of many palliations. May the Lord overrule the whole of this affair for the good of the nation—for his own glory.

#### *Preparations of the Indians for their Summer Hunt.*

The Indians are now taking their departure from this part of the country, for their long Summer hunt southwest of the Arkansas River. The present hunting party is very numerous, there are some from every village of the nation; and they have been encamped for two weeks 15 miles from Union, on the Verdigris, about half way between the trading house and the Great Village. They are very poor this spring, and can obtain no goods on credit, as formerly; and they have this day proved unsuccessful in begging powder and lead of the commanding officer at the Cantonment. These are not, however, unfavourable circumstances, since the abundance of Indian goods among them, and the facility with which they have obtained them, have retarded their reformation. It is expected, however, that they will open a campaign on the Pawnees before they return.

#### *Extract of a Letter from the Rev. Mr. Vaill, dated Union, July 4th, 1825.*

To-day Clamore arrived from St. Louis, where he has been to sell his country; I conclude, though he speaks somewhat reservedly, that he has bargained away the most, or all, to the American Government. I have only time to say, that in our view, there is in this nothing alarming to the friends of Western Missions. We have this day heard by the Indians coming from St. Louis, who passed Harmony, of the death of Mrs. Montgomery, on the 7th of June. This was truly an unexpected event! The number of our Indian school at this date is twenty-six.

#### HARMONY MISSION.

The following table presents at one view, the names of all the Heathen Youth under the care of the Missionaries at Harmony, in June last, and shows the time when they were severally admitted into the school, their age at the time of admission, the nations or tribes to which their parents belonged, and the progress which each one has made in his studies.

<i>Names.</i>	<i>When admitted.</i>	<i>age when admit.</i>	<i>Descent.</i>	<i>Progress.</i>
Catherine Strang	Jan. 14th, 1822	3	Eng. and Osage	easy reading lessons
Susan Lariveve	Mar. 12th, 1822	8	Soux, Fr. and Osage	Testament & writing
Rebecca Williams	do do	9	Pawnee, Fr. & Osage	do do
Mary Ludlow	do do	4	do	do do
Louisa Anna Bean	do 1823	7	do	do do
Maria Seward	April 22d, 1822	6	Osage	do do
Mary Williams	Oct. 10th, 1823	8	Eng. and Osage	do do
James Chouteau	do do	8	French and Osage	do do
John B. Michael	July 11th, 1823	10	do do	do do
Julia Michael	do do	9	do do	do do
Victoun Michael	do do	8	do do	do do
Francis Michael	Aug. 10th, 1824	7	do do	easy reading lessons
Lewis Michael	Feb. 23d, 1825	6	do do	words of one syllable
Gabriel Marlow	Nov. 6th, 1823	16	French and Pawnee	Arith. Test. & writing
Joseph Morse Persor	Nov. 11th, 1823	5	French and Osage	easy reading lessons
Zec. Lewis Mogrin	Jan. 28th, 1824	9	do do	do do
Augustus Chouteau	do do	9	do do	Test. and writing
Sarah Cochrane	Feb. 27th, 1824	5	do do	easy reading lessons
Wolmer Winnard	do do	3	do do	words of one syllable
Henderson Polding	May 12th, 1824	7	Osage	nearly blind
Wm. C. Brownlee	June 12th, 1824	18	Delaware	Test. and writing
Philip Milledoler	Aug. 23d, do	19	Osage	Test. and writing
William Rogers	July 26th, do	17	Pawnee	reads & writes
John B. Packett	Aug. 23d, do	17	Mother, Saik	do do
John M'Dowell	Sept. 2d, do	9	Osage	do do
Mary E. Sibley	Oct. 23d, do	13	do	words of three sylla.
Virtousie Pelke	Oct. 25th, do	5	Mother, Osage	words of three sylla.
Betsey Averett	Nov. 15th, do	15	Del. or Mohegan	reads in the Test.
Calvin Averett	do do	12	do do	words of two sylla.
Solomon Averett	do do	6	do do	words of two sylla.
Rachel Pitchoker	do do	12	do do	do do
William Skickett	do do	10	do do	do do
Job Skickett	do do	7	do	do do

Names.	When admitted.	age when admitted.	Descent.	Progress.
Wm. A. M'Dowell	Sept. 25th, do	10	Osage	words of three sylla.
Lewis Rogers	Nov. 30th, do	15	Mother, Omahaw	easy reading lessons
Margaret Reynolds	April 19th, 1824	2	Mother, Osage	in the alphabet
W. La Fayette Montg'ry	Feb. 17th, 1825	12	Osage	words of three sylla.
Augustus H. Dutton	Feb. 19th, 1825	16	do	Test. and writing
Charlotte Steams	do do	14	do	do do
Therese Jacko	do do	11	do	easy reading lessons
Peter Kanouse	do do	11	do	words of two sylla.
Charles Mogrin	April 12th, do	13	Mother, Osage	words of one sylla.
Jane R. Montgomery	April 16th, do	12	Osage	do
John B. Jacko	April 12th, do	18	do	do
James Caldwell	April 30th, do	13	do	do
Joshua C. Jones	May 11th, do	4	Mother, Osage	Alphabet
Framina Paspati	do do	10	Osage	do
Mary Ward Hay	do do	4	do	do

### SENECA MISSION.

#### *Return of the Missionaries.*

Our readers will recollect that at the last session of the New-York legislature, a law was passed allowing the missionaries and teachers at this station, with the consent of the judges of the county court to return to the reservation, from which they had been removed under a defective clause of the former law. There has been considerable delay in carrying the provisions of the new law into effect. It was considered necessary by the judges that a conference should be had between themselves and the Indians before a proper decision could be had on the subject, and, it was a long time before the judges could be convened for this purpose. We are happy, however, now to state, that all obstacles have at length been overcome, and that full permission has been granted to the missionaries to return. Mr. Harris writes from Buffalo under date of the 5th of August, as follows:

"I have at length the pleasure of informing you, that we are licensed to *preach the gospel and teach* among the Seneca Indians. I succeeded yesterday in convening three of the judges of the county; notice was also given in season to the chiefs of both parties, requesting them all to come over immediately. None appeared but the Christian chiefs; from their representa-

tions, and from the documents, which they furnished from the agents, the judges were entirely satisfied as to the propriety of their claims, and informed them, after a pretty close investigation of their views, that their petition for the return of the missionaries among them was granted. Joy sat on every countenance at this intelligence; they caught hold of the hands of the justices and shook them soundly, repeating, 'Hi ne au wayh,' 'I greatly thank you.' We shall make arrangements to return immediately. What is to be the issue of all this, will be fully disclosed in the doings of Eternity. Pray for us."

### CATARAUGUS MISSION.

#### *Dedication of the Indian Meeting House.*

In our last we stated that a meetinghouse 32 feet by 28, had been recently erected by the Indians at Cataraugus, and that it was dedicated to Almighty God on Sunday the 3d of July. The following account of the proceedings on that interesting occasion is from the Journal of Mr. Harris.

"Have just returned from a visit to the Cataraugus station. The object of my visit was, to attend the dedication of the church erected there by the Indians. This little chapel is finished in a manner highly creditable to the Cataraugus people; it is pleasantly

located, framed of good materials, well plastered, and accommodated with seats. I received an invitation from the chiefs, requesting me to come and preach to their people in the new building, and also to assist in solemnly dedicating it to Almighty God. The Indian brethren at the Seneca village were also invited to accompany us and join in the solemnities. About twenty thought proper to comply with this invitation. On entering the chapel on Sabbath morning we found it crowded to overflowing. White men, and red and black, of both sexes, had assembled from the country around, to the distance of ten or twelve miles, to join in the exercises of the day.

The chief warrior opened the meeting with an address to the white people present, explaining the pleasure he felt in seeing so many of his brethren, (the whites,) assembled with his own people for the worship of the great and good Spirit. He assured them that this house should be always open on the Sabbath, to them, whenever any were disposed to meet with them for the worship of our common Saviour. After prayer, an address was made through an interpreter, founded on Acts vii. 48—50. 'Heaven is my throne, and earth is my footstool; what house will ye build me saith the Lord, and what is the place of my rest? Hath not my hand made all these things?' After this, a dedication hymn was sung by the children of the mission school, which added much interest to the exercises of the day. Hymns were also sung by the natives in their own language. In the afternoon, the Lord's supper was administered to the mission families, the native converts, and to a number of strangers of the different churches who had come up to attend 'this feast of love.' It was truly an interesting spectacle, and one in which our souls did bless our God and Saviour; to behold gathered around the sacred board, a little group of humble worshippers of different ages, complexions, and tongues, but all joining in the song of solemn praise, and bowing with apparent humility and love at the same holy altar. Our faith was strengthened in the Divine declaration that, 'all nations shall come and worship before him,' and that he would 'frame out of the nations of the earth a people for his praise.'

## MACKINAW MISSION.

In the Register for August, we published an extract of a letter from Mr. Heydenburk, giving a very gratifying account of the state of the Indian school at Mackinaw. We have since received a letter from Mr. H. in which he states that, the children continue to improve in their conduct, and that the progress which they make in their studies, exceeds the highest hopes of their teachers.

"The children," says Mr. H. "are now brought under a general system of order, which has been established both in the family and in the school, and they seem to be well pleased with good rules and systematic operations. Our commands seldom have to be repeated, and we are not often called to correct a child for any contention or disturbance. On the other hand, we are much pleased with the harmony which prevails in their intercourse with each other. They are mild and amiable in their dispositions, and in some instances, seem to have changed the character of the savage for that of the lamb.

I now entertain no doubt in relation to the capacity of the Indians for learning. From my arrival to the present time, I have noticed the opening of their infant minds, and can say with confidence that, in all my acquaintance with children, I have never found such vivacity, such brilliancy, such strong original powers of mind, as I daily discover in these natives of the forest; and their feelings are as quick, as keen, and as strong as their intellect. We find them generally fond of labour, and faithful to what is committed to their trust. This is the result of that noble ambition which they naturally possess.

It is worthy of remark that Indian children in our schools have made greater improvement than whites possessing the same advantages. From this fact, and from others already mentioned, it is evident that if the proper means are used the day is not far distant, when this long-neglected people will be raised to their proper rank among human beings."

The present number of children in the family is sixty, four of whom have been recently sent from the Lake of the Woods, a distance of 500 miles. The number belonging to the school is 108.

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## Miscellany.

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EXTRACTS FROM SPEECHES AT THE RECENT LONDON ANNIVERSARIES.

### *Compunction of a Young British Sailor.*

When on board a Steam Packet between

Leith and Stirling, I felt obliged to reprove a passenger for profane swearing. On quitting the vessel, a young sailor followed, and begged leave to speak to me. He stated the miserable feelings which he en-

dured, under an apprehension that he himself was an unpardoned sinner. After giving him suitable advice, I inquired the occasion of his becoming uneasy in respect of his sins. He said, that idling one Sunday through Wapping, two gentlemen invited him to go on board the Floating Chapel, and much pressed him to attend Divine worship there, offering to take him on board and put him again on shore free of expense. He was obstinate in his refusal; and spent the remainder of the day on shore in an improper manner. When he retired to rest at night, and the hour of reflection came, he began to wonder at the motives of these gentlemen; and he could see none other than a purpose to do him good: and then he began still more to wonder, that strangers should feel more anxiety for the safety of his soul than he himself did. Stung by these reflections and alarmed at his state, he left his bed and fell on his knees, and prayed heartily for forgiveness, and for the help of God to do better.

[*Rev. Mr. M Owen's Speech at the Port-of-Lon. Soc. Ann.*]

#### *State of Religion on the Continent of Europe.*

Permit me to lay before you some details, which on the one hand, will prove the necessity of a Society like this; and on the other, that there is no doubt but success must eventually attend exertions such as yours.

Being educated at a classical school, as is the custom of our country, our religious teachers did not give us any higher idea of Christianity than of the religion of Homer or Herodotus. Christ was, according to them, a good man, but somewhat enthusiastic. Deism, however, is a poor religion, consisting of a few abstract truths, on which not much is to be said; and, therefore, the teachers were often in want of subjects for their instruction. What then did they do, in order to occupy the time which they were unable to employ in imparting instruction relative to the salvation of mankind and the glory of our great Redeemer? One of them being in want of spiritual matter, gave us lectures on Medicine and on the cure of the body, not knowing what to say on the cure of the grand disease of the soul: he had a book, entitled "The Art of prolonging Human Life;" and this he explained to us, instead of giving religious instruction! Another of our teachers, who equally felt at a loss what to say on his proper topics, gave lectures on Botany; and the third made us read during the hours intended for religious instruction, passages from Homer's *Odyssey*.

That University of Prussia to which the

greater part of the students in Divinity are sent, that of Halle, from which Professor Frank once disseminated true religion throughout Germany, is now the seat of infidelity. It has between 500 and 600 students of Divinity; and several of its professors continue from year to year to teach them that Christ was a man, like the rest of his race, led in some degree by Divine Providence, and in some degree by enthusiastic notions. If such are the instructions given to the future Ministers of the Flock, how can the Flock be guided in the way of truth?

The state of things, indeed, in some places, is taking quite another turn: some capitals, in particular, of the Continental States feel the influence of the real spirit of Christianity. As yet, however, such places are few in number; and while the Continent, on the whole, lies in the darkness of that ENLIGHTENING of which they boast, in some Provinces a spirit of persecution against the truth prevails, not at all inferior to that of the Romish Church.

In the Duchy of Weimar, a physician, seeing the whole country labouring under the yoke of barefaced infidelity, felt constrained to proclaim the Gospel to some people of his town. Having collected together a small number of true Christians, he was ordered, on pain of imprisonment, to give up these religious meetings. Some time afterward, the threat was put in execution: when dismissed he was warned, that if he resumed his former engagements, he would be sent to work with the public criminals; and had not the good man received, a little time afterward, a call to a distant part of Germany, this rigorous threat might have been executed, as the first had been. After his removal, his poor people were in the habit of walking 15 English miles to the Prussian territory, in order there to hold those meetings for religious edification which they were forbidden to hold in their own country.

I will add a few observations respecting your encouragements.

I can testify that the state of things is continually improving; and that by the special blessing of God. We cannot point out any single individual or place, from which the light particularly arises: although individuals are made instruments in the hand of God, yet so many and such different persons are raised up, that it would be difficult to say to whom the greatest share in the work is to be ascribed. Revivals of this nature take place, as well as among people of the lower order and in countries where it might be least expected, as among persons of distinction. As infidelity descended from the higher to the lower orders, so is the truth now, in several in-



stances, flowing in the same direction. I will give one remarkable instance of this. In the large province of Pomerania, in which for a long time unbelief has greatly prevailed, three sons of a noble family, who were formerly infidels, received salutary religious convictions: they had before, been at variance with one another and with their father: the first fruit of their religious impressions was a reconciliation among themselves, and then they preached the truth to the peasants in their own castle: that becoming too small, they preached in the fields, where hundreds flocked together; for the Gospel was a new thing among them: about twenty persons of noble birth, in that country, followed this example.

A second ground of encouragement is this—that, although the majority of the Clergy are more or less given to unbelief, still a new body is springing up in the younger Clergy: nor is it unlikely that a second Luther and Calvin may arise among them: there are many of these, who are truly influenced by the Spirit of God, and who know that there is no salvation but in Christ, and desire to go forth and proclaim the Gospel.

#### *Christianity without Christ.*

You must have heard of Infidel doctrines and books, but I do not know any Anti-christian creed, which has been so deceitfully introduced and so systematically taught, as that which is contained in a work called "Hours of Devotion," first published in 1807, in eight volumes, in German; and which has gone through ten editions, and been translated into French and Danish. It is with many their Bible—the instrument to promote true Christianity! I will give only one sentence as a specimen.

In a chapter respecting the different religions, the Author says, "The Jew, who cries with devotion in his Synagogue to God his Father; the Turk, who according to the doctrine of his supposed Prophet, in the Mosques of the East bends his forehead to the dust before the Omnipresent; the ignorant Heathen, who, for want of better instruction, elevates his hands to an idol, at the same time that he fervently prays to the corruptible dust, he does not less direct his prayer to the Most High God—these are all sacred to me: they have all one God, to whom they cry, 'Allah'—'Abba'—'Father.' They look, with me, with tranquil expectation to the same eternity."

The contents of this work are Christianity without Christ. Deceitful it is, for it speaks seemingly with the greatest reverence of the Redeemer, the Saviour, the Son of God; but even as this only comes

to be a peculiar phraseology, so it makes all the positive declarations of the Bible to be nothing more than metaphors, figures, parables, elegant flourishes, oriental language! The doctrine of a Prince of Darkness, the author calls blasphemy—the day of judgment, a dream of ignorant men! And this antichristian religion is taught from the pulpits, in the universities, and in the schools of the Continent.

[*M. Von Bulow—at the Continental Soc. Anniv.*

#### *Deplorable State of Females in the East.*

In this happy land, we are not sufficiently sensible of the great privileges which we enjoy. Many British ladies are not aware of the great advantages which females, especially, derive from the blessed light of the Gospel—from its tendency to soften the manners of men, and influence their conduct toward women. It is necessary to have seen females in all classes of society in Heathen countries in order to understand fully how much their situation differs from that of those of their sex, who have the privilege of living under the benign influence of the principles of Christianity. I have seen women in Egypt, in Arabia, and in India. Their situation is nearly the same in all these countries. In Alexandria, I have known a Turk, at mid-day, in the open street and in the presence of many British soldiers, cut off a woman's head, for no other reason, than because he saw her without a veil, and that her person was not concealed in a kind of sack which they are expected to wear out of doors. At Grand Cairo, I have seen a man on the point of shooting several women, for no other reason than looking out of a window at some officers who were passing by. In India the rich and powerful not unfrequently punish the females of their families, by causing them to be sown up in a sack, and thrown at night into a river or a well. I have seen a rich Hindoo who was known to have destroyed several women in this manner: and when the magistrate attempted to bring the wealthy culprit to punishment, he found that the very parents and kindred of the victims had been bribed to depose, in a Court of Justice, that they had died a natural death. I have seen taken out of large wells several human skeletons, the remains of murdered Heathens: and I wish it to be understood, that what I relate are facts which have come under my own personal observation.

I would ask, then, what it is which occasions females in Europe to be treated as our best and dearest friends—given by a gracious and merciful God to soothe our cares, and sweeten our homes, and cheer our way in this earthly pilgrimage: while the Mahomedan denies them a soul; and

the Hindoo considers them as but little removed above his domestic animals, and formed to administer to his pleasures and convenience? It is only when the blessed light of the Gospel shines forth, that every one is restored to the station in life designed by the Almighty Creator, and woman becomes a help meet for man.

[Col. Phipp's speech at the Church Miss. Ann.]

#### *Progress and Influence of Schools in Ceylon.*

We were led to establish a system of schools for the native children; and it was to us a most astonishing circumstance, that the Heathen themselves were so forward to bring their children to us, and to contribute to the erection of the schools where their children were to be taught. In those schools, many thousand children have been instructed in Christianity; and I believe I can say with correctness, that most of our schoolmasters are decided Christians. The business of every school always begins with reading the Scriptures and prayer, and concludes in the same manner. For the last four years we have had 4000 children under the influence of these services every day; and, in the course of that time, about 10,000 young persons, thus educated, have been sent forth into society: who can calculate the benefit which the country is thus receiving? It is our happiness to know that many of our native children have received the truth in the love of it, and have given evidence of their conversion to God: many of them are living in their own Heathen families, and act in them as domestic chaplains; for their parents, glad to hear them read, have looked upon it as a matter of course, that, morning and evening, their little children should sing hymns and read the Word of God; they have regularly listened to their songs of praise and their simple prayers. The consequence has been, that our schools have become the resort of the parents; and we have now about sixty regular Christian congregations, where the Word of God is preached every Lord's day, and frequently on week days likewise: and though we have not realized all that we wished, yet from these have arisen several native preachers in the island of Ceylon, who have passed through the examinations, which our brethren in this country go through before they are allowed to enter the Sacred office: these are all preaching the Gospel to their countrymen; and none, I believe, are preaching in vain. We have in the Tamul District, also, several active Hindoos devoted to the work of the Ministry. From these beginnings, I anticipate a glorious progress; and, from that island, I doubt not, many native preachers will be raised up to cultivate the Continent of India, and a corps of Mis-

sionaries to send also into the Burman Empire.

[Rev. W. B. Fox—at Wes. Lond. District Ann.]

#### *Influence of Christianity on Grenada Negroes.*

A female slave in Grenada died happy in God. I saw at her funeral an extraordinary sight—the master and mistress attending the funeral of their own slave, as a testimony of esteem for her: all the children of the estate, to the number of about 60, were clothed in white, each having a new garment: and all followed the corpse of this Christian slave to the tomb. Thus Christianity is the means of meliorating the condition of the slave; for it makes the master humane and kind, while the slave is rendered dutiful and obedient.

I may give, as another instance of the effect of Christianity on the negro-mind, the case of a free young man in Grenada, who was apprenticed to a stone-mason: when he had served his apprenticeship, being very industrious, he laid by his earnings; and, when he had obtained 100*l.*, his first act was to purchase the freedom of his own mother. He continued to lay by his money, till he bought the freedom of one of his brothers; and, when I left the island, he was about to purchase the liberation of another of them. In this case we see Christianity gradually resisting Slavery; and it will, by its general diffusion, abolish it: for as it is one of the greatest moral evils that exists in the earth, it must fall before the Gospel.

[Rev. W. Shrewsbury—at the Wesleyan Anniv.]

#### *Advanced state of the Bermuda Slaves.*

Bermuda, though but a small portion of the world to which the Society has directed its efforts, is yet a very interesting part of it; and it is so in this respect, that our slaves bear a distinct character. We are not sufficiently agricultural to drive those poor creatures to excessive labours: they are domestic servants in our island, or mechanics, or are employed in fishing; and I think I shall interest this assembly, by stating, as a proof of their kind treatment, that many of them were, at different times during the war, taken by the enemy, but that they invariably found their way back to their owners. I remember one instance when 80 slaves were captured by the enemy, and 79 of them came back to their owners: the eightieth died, or he also would have returned.

I have the pleasure to mention an instance in the Bermudas of both intellectual and religious culture. We have a Slave, a member of the Wesleyan Society, a young man of twenty-five, whose name is

Edward Frazer. He received no education, but in the house of his master and mistress; and yet he has made himself master of the first six books of Euclid, and has read the writings of Locke, and of most of the standard divines of the Church of England: and great as the powers of his mind are, his heart is equally interested, and I do believe him to be a real Christian. When he has heard of some white people whose lives did not agree with their profession, he has gone and conversed with them; and, in one or two instances, his interviews have done good. His visits to the sick have also been remarkably useful.

[*J. C. Esten, Esq.—at the Wesleyan Anniv.*

If events should arise to give emancipation to the blacks, the slaves of Bermuda should be the first to receive it. They are enlightened; and, in consequence of the institution of the Bible Society and others of a similar character, they are become religious; and the proprietors of slaves are becoming more and more sensible of the necessity of communicating religious instruction to them. One of the slaves, encouraged by his master, has a school of sixty or seventy: and the adults learn faster than the children: merely from a wish to read the Bible, persons of fifty or sixty years of age have acquired the art of reading.

[*J. C. Esten, Esq.—at the Bible Soc. Anniv.*

#### *Heathen liberality a reproach to Christians.*

Large sums of money are necessary to carry Missionary plans into full effect; but the heathen still outdo us in religious liberality. In China, dramatic exhibitions are one of the modes by which they honour their gods; and even for this small part of their superstition, in eighteen provinces, not less than 200 millions of dollars are expended annually on these religious plays: and, in addition to this, we may take into the account the immense number of their idols; for every temple has many idols: and every street, every shop, and every house, has its idol; and to these, incense must be offered every morning and evening, for which the people willingly pay.

[*Rev. Dr. Morrison—at the Wesleyan Anniv.*

#### *Improved Missionary Character of the United Church.*

We must all rejoice, as MEN, to see ignorance and error give way to the light of truth: we must all rejoice, as ENGLISHMEN, to see our country repairing, by the most disinterested and important benefits, those errors and evils which, in many parts of the world, may have attended the establishment of her dominion and the extension of her commerce; above all, we must rejoice as

CHRISTIANS, to see thousands of the Heathen refreshed with the means of grace and enlightened with the hopes of glory: and, as MEMBERS OF THE CHURCH OF ENGLAND, we must particularly rejoice to see a reproach removed from our national Church, to which it has hitherto been thought liable; for it has often been lamented by her friends, and made a subject of reproach by her enemies, that, however excellent the Church of England might be at home, it had done little to establish the Church of Christ abroad.

I am afraid that it was not very easy at one time, to give an answer to that assertion: for it is true, that our Church, however catholic in the spirit of her truly Scriptural Liturgy, is, in her discipline and constitution, limited to strictly national purposes. No greater number of ministers is admitted to Ordination, than is sufficient for the service of the existing Establishment; and each receives, at his admission, a distinct local designation. It is, then, no just subject of blame to any individual, or to the body of the clergy at large, that they should, both from inclination and from sense of duty, prefer a service for which they have been educated and specially appropriated, to one wholly new, and for which neither their education nor their previous habits had qualified them. We know, in fact, with how much difficulty the venerable Society for the propagation of the Gospel, has been able to provide a very limited number of Ministers for Colonial service, and that the Society for promoting Christian Knowledge has (except, I believe, in a solitary instance) been obliged to employ foreign Lutheran Ministers in its missions in India.

For difficulties like these, our Society affords an effectual remedy; and, in this point of view, the institution established at Islington is particularly valuable, as furnishing a supply of men, who, in their early youth, devote their talents and their lives to the service of the Gospel in foreign parts; they are educated for the express purpose; and, by never entering on those objects or those pursuits which insensibly and very laudably may attach an Englishman to the soil on which he was bred, they devote themselves to the cause of the Gospel abroad; and will furnish a supply from which our colonies, and parts beyond our Colonies and not subject to British dominion, may receive instruction in the doctrines and discipline of our Church. I, therefore, consider our Society as an important auxiliary to the Church of England, and as affording her the means of effecting purposes of general good, to which, as hitherto constituted, she has been but ill adapted.

And here it is satisfactory to observe the workings of Providence. While this Society was advancing under the support of more private and individual exertions, the same Providence which directed the hearts of those who were its founders, turned the mind of the Legislature of this country to a similar object. The Parliament sanctioned, and the Church approved, an Establishment of Ministers specially for Colonial purposes, many of whom have been prepared for their labours by this Society; and we now find this plan flourishing under the immediate patronage and support of the heads of the Church at home.

Equally valuable is the combination of power and authority, given by the extension of Epi-copacy in our colonial department. We have seen it, within the last few years, established in India; and, more recently, in the Western Hemisphere. What might have been the effect of an earlier establishment of this kind it is in vain to speculate upon; but let us rejoice, that, at this late period, at least, the Church of England assumes her proper station and becoming rank among all the dependencies of the Empire.

[*Lord Bexley—at the Church Miss. Anniv.*]

#### MR. WOLF AT BAGDAD AND BASSORA.

The London Jewish Expositor for July, contains a continuation of Mr. Wolf's Journal, giving an account of his proceedings at Bagdad and Bassora. The following are extracts:

##### *Visit to the Tomb of Joshua.*

I went on the 20th of April, with a company of Jews, to the sepulchre of Joshua, the son of Josedech, one hour distant from Bagdad: when we arrived, we met a great number of Jews; as soon as the Jews approached the tomb, they began to dance round it, and to clap their hands: looking at me, they sang, "Sing and rejoice, O daughter of Zion, for lo, I am come: and I will dwell in the midst of thee, saith the Lord."

"And many nations shall be joined to the Lord in that day, and shall be my people. And I will dwell in the midst of thee; and thou shalt know that the Lord of Hosts hath sent me unto thee! and the Lord shall inherit Judah, his portion, in the Holy Land, and shall choose Jerusalem again."

"Be silent, O all flesh, before the Lord: for he is raised up out of his holy habitation."

After this, they recited the following prayer, addressed to Joshua the high priest:—

"Peace unto thee, master, our master!

Peace unto thee, and peace unto thy glorious power and holy body; who wast buried here; O, Joshua the high-priest! Peace unto him!

"Blessed art thou, that thou art counted worthy to go to thy Creator, and to serve him with a whole heart, and with a joyful mind! and on account of the merits of all the rest of the righteous men (peace be unto them!) do thou, O Lord, we beseech thee, grant that thy wrath may not be kindled upon us, and do not thou destroy us. Let thy mercy overcome thy justice, and do thou save us for thy name's sake, and for the merits of this righteous man, who was buried here; for the sake of Joshua the high-priest, (peace be unto him!) and for the merits of all the righteous who have been in this land, who were our ancestors; and for the sake of the just men, upright in their hearts, who have been taken from the land of vanity, and have hastened into the life eternal; having delivered up their life unto death. For their sakes we beseech thee, deliver us from all hardships we have to undergo."

##### *Persecuting Spirit of the Catholics.*

I received a letter which mentions that my brethren Fisk and Bird were called up before the Governor at Jerusalem, and confined for a short time, at the instigation of the Catholics. They would have done the same to me at Bagdad, had they not been afraid of Capt. Taylor. The Catholic bishop, P. Comper, has pronounced excommunication against every Catholic who enters into a conversation with me upon religion.

May 17.—I took a boat, and set out for Bassora. We passed Leek, a small town inhabited by Mussulmen. There are five families of Jews, and there are some Sabbeans, who are believed by the Christians of this country to be disciples of John the Baptist.

May 25.—I have already mentioned the kind reception I met with from Captain Taylor, the British resident.

Captain Taylor gave notice to the Jews, by his dragoman, that I had arrived at Bassora. Ishak David Joan, the Nassi (prince) of the Jews, and Banker to the Governor, Hezekiel Abd-Alnabi, Nizim Yakoob, Yakoob David, Shlome Aslam, Hezekiel Alturi, Ynsuf Azeer, and Ruben Aslam, who are some of the most learned and respectable Jews at this place, called upon me, and invited me to see their synagogue.

##### *Conversation with the principal Jews at Bassora.*

On the 25th of May, Mr. Wolf arrived at Bassora, where he was received in the

most hospitable manner by Captain Taylor, the resident of the East India Company, a pious and learned man, who introduced him to several other English gentlemen favourable to the object of his mission, and promised him all the assistance and protection in his power. Mr. Wolf represents the Jews at this place as remarkably candid and liberal, and withal, a very fine looking race of men. On the 28th, Captain T. gave notice to the principal Jews, that Mr. Wolf had arrived, and eight or nine of the most learned and respectable of their number immediately called upon him. Mr. W. gives the following account of the several conversations which he held with them about sacrifices, the prophecies, &c.

They already knew, (says Mr. W.) the objects of my mission before my arrival. They requested Hebrew Bibles, and copies of the Prophets. Hezekiel Abd-Alnabi told me he had long been in possession of a Hebrew New Testament, which was brought to him by a Jew from Bombay: and that he had read it, and approved of many things which it contained. We entered into a long conversation about sacrifices; I endeavoured to show him that, according to the New Testament, there is no remission of sins without shedding of blood. We examined the views of Maimonides respecting the design of the institution of sacrifices.

Rabbi Haim, a Polish Jew, residing at Tiberias, who saw and heard me at Jerusalem, when I was arguing with Rabbi Solomon Sapira, entered the room. Rabbi Haim addressed me thus, in Hebrew: "Blessed art thou, O Joseph Wolf, who comest here in the name of Jehovah! I heard, that arriving, thou hadst arrived at Bagdad; and that coming, thou wouldst come to Bassara; and that going, thou art about to go to the land of Paros (Persia;) and that preaching, thou wilt preach to us children of Israel: and when hearing, I heard this, I said to the Jews at Bassora, that rejoicing I rejoiced, for I knew thee, O Rabbi Wolf, in the house of Rabbi Solomon Sapira, (may he live a hundred years in peace!) with whom disputing, you disputed, and reading, you did read. Rejoicing, I am rejoiced, that seeing, I do see you again in peace, and in cheerfulness of mind." Rabbi Haim then took part in the conversation we were engaged in, upon the subject of Christianity.

On the 30th, the prince of the Jews and Hezekiel invited me to their houses, where I met twenty of the principal Jews. A conversation about the prophecies ensued. I said to Hezekiel, How do you explain the weeks in Daniel ix.?

*Hez.* On account of the abundance of our sins, the prophecies of Daniel, as well

as the other prophecies contained in the Holy Writ, are sealed and hidden from us; and we do not understand them.

I then said, and thus it is my dear brethren; the prophecies of Daniel, like the other prophecies contained in Holy Writ, are sealed and hidden from you, on account of the abundance of your sin; for, if this were not the case, you would understand them. God has revealed his purposes unto us, that we may know his will, and regulate our conduct accordingly; but blindness has happened to Israel, and blindness will happen to every one who seeks not, with humble mind, the truth, but is led away by temporal and earthly desires. I can answer you, that the meaning of the prophecies of Daniel, and of other prophecies contained in Holy Writ, respecting the Messiah, is not sealed nor hidden from me; I understand their meaning. Jesus is the person there predicted of. Do as Daniel did; consult the books of Moses and the prophets diligently; and set your faces on the Lord your God; and seek by prayer and supplication, to understand the meaning of the prophets. Then you will see that Jesus Christ, who has been so long disregarded and rejected by the Jews, is the true Messiah.

Rabbi Haim, from Tiberias, observed, that these observations of mine ought to be duly considered. The conversation about Christ was continued for several hours, with the greatest candour, and they invited me to call on them every Sabbath day, which I did.

#### *Advantages of Bassora as a Miss. Station.*

On the advantages of Bassora as a missionary station, and as a place for the establishment of schools on the Lancasterian plan, Mr. Wolf says:

The hatred of Christianity is a great deal less among the Jews here and at Bagdad, than in any other place I have yet seen, and the way is quite open among them for a Missionary to be stationed here. I really do not know a single place in Mesopotamia, where a Missionary could better labour, without interruption, than in these two places; more particularly, as Captain Taylor, the East India Company's resident for this part of the country, would afford protection and assistance.

I must mention, in regard to the concerns of the British and Foreign School Society, that I showed Captain Taylor the letter which was addressed to me by the Secretary of the Society, expressing a wish that I should try to establish a school according to their system, in this country. Captain T. was much interested, and he said that an Armenian youth, either from this place or from Persia, might be sent to

England to learn the system, and then return back here, and that both Christian and Jewish parents would be most anxious to send their children to be taught by him. If the project of the establishment of a college at Aleppo could be brought to bear, some one from Aleppo might be sent hither to carry on the work of civilization and religion in this place; and light might be spread abroad, from the Tigris to the utmost parts of Persia; for Persian Christians would be glad to send their children to this place.

#### DELIVERANCE OF MESSRS. TYERMAN AND BENNET FROM THE CANNIBALS OF NEW-ZEALAND.

Several months since we stated in general terms that Messrs. Tyerman and Bennet, the deputies appointed by the Directors of the London Missionary Society to visit their stations at the South Sea Islands, were at one time on the point of being killed and eaten by the cannibals of Whangarooa, in New Zealand, at which place they stopped on their way from the islands to Sydney, in New South Wales. In the London Missionary Chronicle for July, we find the following particular account of their danger and escape, taken from a letter written by the deputies themselves, and dated at Sydney, in New South Wales, November 12, 1824.

We reached the harbour of Whangarooa, in New-Zealand, on the 15th of July, and came to an anchor with the intention of spending a week or ten days there. At the head of this beautiful and capacious bay, the Wesleyans have established a Mission, about twelve miles from the entrance of the harbour. Not knowing the perils which here awaited us, we were apprehensive of no danger; having no means of defence, we took no precautions to guard against any attack. So soon as we came to an anchor, several canoes came around, many natives came on board, and all behaved well, and left us at the setting of the sun. Early next morning, a considerable number of canoes of great size, and containing multitudes of people, surrounded us—and soon our main deck was crowded by men, women, and children, bringing with them various articles for sale, and we were busy buying their curiosities, &c. when a scene of almost unparalleled horror immediately occurred. The captain had been informed that they were stealing whatever they could reach, and had broken open a trunk of clothes, and had taken most of them off; he

became indignant, and resolved to remove them all from the deck. In the confusion, a native fell overboard into the sea, and the rest supposing that he had been struck and injured, immediately rose upon us—many of them had axes—others spears, and the rest armed themselves with billets of fire wood—the whole were armed in a few seconds, the women and children were removed into the canoes, into which many of the men threw their mats, prepared for action, and commenced their war songs, accompanying them with all their horrid gesticulations and grimaces. Their faces rendered hideous by their *tatawings*, became by anger more hideous, and on the whole had more the appearance of infernals than men. Our crew fled to the rigging, while we waited our doom upon the quarter deck. They surrounded us, placed themselves behind us with their weapons uplifted, ready, so soon as the signal might be given, to strike the blow—and we expected nothing else but to be instantly killed, baked in their ovens, and eaten by these dreadful cannibals. They handled our persons to see what sort of food we should be for them, and behaved in the most rude and insolent manner. At one moment, the captain had four spears pointed at his breast. We used every effort to hide our fears, and prevent them from perceiving that we were apprehensive of danger; but this was impossible—for we were entirely in their hands. What aggravated our misery and apprehension, was the recollection that the ship *Boyd*, Captain Thompson, about fifteen years before, and in this very place where we were at anchor, had been cut off, the captain, crew, and passengers, in all nearly one hundred persons, killed and eaten! The wreck of the ship was within our view. But we cried to the Lord in our distress, and he heard and delivered us. They were restrained by an invisible hand, while we remained in this condition of undescribable horror for about an hour and a half. At length our boat which had been sent up to the Missionary settlement the night before, hove in sight at the distance of about a mile. This threw a ray of hope over our desponding minds—and we waited its arrival with the greatest anxiety—but expected to be despatched before it could possibly reach us. But God was better than our fears. At length the boat came along-side, and we found to our inexpressible joy that she had brought Mr. White, one of the missionaries, and *George*, a native chief of great power and influence here. It was the very chief who instigated the cutting off of the *Boyd*—but he was sent by a kind Providence to be our deliverer. They immediately came on deck. So soon as they learned what had happened,

Mr. White addressed the people, and George became highly indignant with them, and spoke to them with great vehemence on the evil of their conduct;—he soon cleared the deck, the people fled to their canoes, and a good understanding was restored. It was indeed like life from the dead—and we began to *sing of mercy as well as judgment. O what shall we render to the Lord for all his goodness!* Our extremity was his opportunity. *The wrath of man was made to praise him—and the remainder he restrained.* Never shall we forget this great deliverance. A few days ago a vessel arrived in this colony, whose captain, with his boat's crew of six men, in another part of New-Zealand, had been cut off and killed soon after the affair happened in Whangarooa, which we have described.

#### CONVERSION OF HOBO, A CAFFRE CHIEF.

In the London Wesleyan Methodist Magazine for July, we find the following interesting account of the conversion and happy death of Hobo, a Caffre chief, who is regarded as the first fruits of the promising mission recently established by the Methodists in Caffraria. Hobo was the grandson of the famous Ruyter, a chief of great power, who ruled during his life-time over all the country between the great Fish river, and Algoa Bay, which is now occupied in part by the British settlements, and in part overrun by wild Caffres. The account is given in a letter from Mr. Shaw, the Methodist Missionary, dated Wesleyville, February 7, 1825.

Hobo, at the period of his death, was, as I judged from his appearance, about thirty-five years of age. During a period of peace, about twenty years ago, he, as well as many other Caffres, engaged in the service of the Boors, by which means, being young, he acquired a kind of broken Dutch; but it does not appear that while among the colonists, he learned any thing respecting the great God, his Creator. On leaving the service of the Boors, he returned to Caffreland, where he followed the customs and depraved practices of his countrymen. He told me when lying dying on his mat, that he had lived all his days "as other Caffres lived, stupid and sinful." The Caffres are a hardy race, and frequently take such liberties with themselves, as would inevitably destroy the lives of Europeans; it is not unfrequent to see them, while in a state of the most profuse perspiration, plunge into a pool of water, with impurity, for the purpose of cooling themselves.

And they often lie down under a bush, and sleep, during the heaviest rain, as also if their kaross or cloth happen to get wet, they thoughtlessly roll it up at night and sleep in it. Hobo, in consequence of the last named kind of imprudence, brought upon himself a disease of the lungs, which proved a constant source of trouble to him, and at length terminated his mortal life. A short time after our mission commenced here, he came to the place, with the view of obtaining some medicine from us (for they all have a very high opinion of the power and efficacy of the Englishmen's medicine.) On leaving the village, and imprudently attempting to ascend a path, up a craggy and steep hill, his progress was suddenly arrested by the bursting of a blood-vessel in the lungs. A large quantity of blood issued from his mouth, and the Caffres around immediately fled, as they invariably do at the sight of affliction, especially where the unhappy sufferer happens from weakness to faint and fall. One of them, however, came and apprized us of the circumstance; and with some difficulty we prevailed on some of the workmen to remove him to a small hut belonging to us. Here he was taken care of, and in a few days was able to come out and hear the Gospel preached. About this time, I reminded him that he ought to take up his residence on the station, and that his detention in the place was no doubt a special warning and call from God to him, to take up his abode in that place where he might "hear words whereby he should be saved." He said he was constrained to think so: and a few days afterward his interesting family came to the station, with some milch cows for their subsistence. From this time to the period of his death, Hobo was a very constant attendant on the means of grace, never being absent but when his frequently severe afflictions prevented his attendance.

It would appear that a work of grace had begun in his heart some time before I knew of it; for although I was on several occasions much gratified by his remarks on religious subjects, yet I was not aware, until about six weeks before his death, that he was "seeking the Lord" with earnestness. Mr. S. had visited him in his affliction about this period, and he discovered in him signs of a very devout and pious spirit. On seeing him, I was fully convinced that he understood and felt much more than he knew how to express intelligibly. I cannot introduce here the particulars of the conversation we all had with him, at various times, but from the whole, we were satisfied that he was a humble penitent, that God "led him by a way which he knew not," and that he was speedily admitted to a state of acceptance with God, through

our Lord Jesus Christ. On one occasion, especially, I remember, that, finding that he could not express in his broken Dutch, with satisfaction to himself, what he felt, he suddenly began to enlarge in the Caffre language with evident emotion, and desired the interpreter to inform me, among other expressions, that he "was now become a child, and God was his Father." He was always glad when any of us called to see him, because he evidently relished our conversation respecting divine things, and, in particular, he seemed to regard our praying with him and singing hymns in his hut, as a great privilege: his wife and friends informed me he was always praying. It was gratifying to see how much his heart appeared dead to the things of this world: he would not allow the natives who visited him to speak on worldly affairs; and on one occasion, when some were talking respecting *beads and cattle*, he said, "*What have I to do with beads and cattle? my heart has forsaken them. I think of God.*" He used frequently to speak to the people, on the necessity of their attending to that "great word" spoken by the Missionaries; and there is no doubt but his exhortation had some effect. He reproved his friends for weeping on his account. I was once present when his eldest son, a fine youth of about thirteen years of age, cried and sobbed in the most affecting manner; but it was still more affecting to hear the dying father say, "*Don't cry for me; I am going to Heaven to the blessed country.*" He charged his wife and children not to leave the station at his death, but to remain and attend to the word preached by the Missionaries: he also enjoined his wife, as she lived at "*God's place*," not to conform to the Caffre custom at his death, of separating herself from society, and living on the mountains or in the jungle for a month: which injunction was strictly regarded. Perceiving his end to be near, I deemed it right to dispense with the usual probation, and resolved at once to initiate this converted Heathen, by the sacred rite of baptism, into the church militant previously to his joining that "innumerable company who have washed their robes in the blood of the Lamb," and who compose the church triumphant in heaven. Of his admission to that blessed society on his death, none of us had any doubt; and why was he not to be received a member of Christ's church upon earth? As no good reason appeared to me why he should not, I baptized him at his own desire, in the name of the Holy Trinity. Never shall I forget this solemnity: all the circumstances were peculiarly interesting. We were assembled in a smoky Caffre hut, with about a dozen Caffres, for the purpose of admi-

nistering, for the first time on this station, a rite instituted by the Divine Saviour, to a poor dying Caffre; who, with tears in his eyes, confessed in simple language his faith in our Lord Jesus Christ. Not many days after his baptism he died, and was buried after the manner of the English, in the burial ground belonging to the station; and many tears were shed by a considerable number of natives who stood by the grave, and heard the exhortation that was addressed to them on the importance of being prepared to die. Some of the last words that Hobo addressed to me were, "*I thank God that he sent the Abagundis (Teachers or Missionaries,) to teach me the way to heaven.*" If no other effect should be produced by this mission than the salvation of Hobo, it will, in my opinion, be an abundant reward for all the money expended, and all the time and labour that have been bestowed upon it. To the ever blessed God, Father, Son, and Holy Ghost, be ascribed as is most due, all the praise and glory, world without end. Amen and Amen!

#### MORAVIAN MISSIONS.

The last number of the United Brethren's Missionary Intelligencer contains the report of the Synodal Committee appointed for the management of the missions of the Brethren among the heathen, for the year 1825. From this document it appears that the whole number of their missionary settlements at the close of that year was 34, and the number of missionaries employed, including females, was 170. Of these, 72 were stationed in the English and Danish West India Islands, 35 in South Africa, 28 on the coast of Labrador, 17 in Greenland, 10 in Surinam and Paramaribo, and 9 among the Delawares in Upper Canada, and the Cherokees.

The receipts and expenditures for the year 1825 were as follows:

##### Receipts.

Half yearly collections in the Brethren's settlements,	\$5,307 72
Contributions from members and friends of the Church not resident in the settlements,	3,381 61
Extraordinary donations, chiefly from associations and friends in England and Scotland,	34,008 15
Legacies,	549 73
Interest, &c.	593 84
	<hr/>
	\$43,841 25

##### Expenditures.

West Indies,	\$15,406 61
South Africa,	5,244 02
Labrador,	684 17
Greenland,	2,842 67



South America,	1,026 35
North America,	1,722 57
Pensions to widows and children of missionaries,	6,223 09
Other items,	2,393 38
	<hr/>
	\$36,179 96

At the close of the year 1822, the Brethren were in debt on account of their missions to the amount of \$7,694 44, but the extraordinary contributions from England and Scotland have not only enabled them to pay off this debt, but left a balance of \$531 33 in favour of the missions. Encouraged by the assistance so liberally extended to them, the Committee have determined upon the formation of new settlements in Greenland, Jamaica, and South Africa.

#### MAUMEE MISSION.

We have now before us a comprehensive journal of the operations of the Missionaries at the Maumee Station for the month of June, in which we find that it is very interesting. During the summer, Mr. Robbins has several times visited the Indians at the mouth of the river, and at Nawash's Village. They received him in a friendly manner; and notwithstanding the calumnies of the enemies of the mission, he appeared to gain their confidence in proportion to his labours among them. The prospect is brightening in respect to the benefit of missionary labours in that region.—Posha, one of the Chiefs at the mouth of the river, an intelligent and sociable man, visited the Station on the 13th of June, and applied to the Missionaries for farming utensils, in order that he might enclose a field and put in a crop of wheat in the proper season; in consequence of which they wrote immediately to the United States' Agent, Mr. Stickney, who has since promised to furnish him. As the Chiefs have not yet decided in favour of the School, its prosperity as to numbers must depend in a great measure on the caprice of the untutored and unstable minds of the children who are received, and must be fluctuating. The number of Indian scholars in June was 28. The School was also attended by a French girl, who was supported by her parents. The first class have twice read the New Testament through, and have every evening committed to memory one verse. The class in arithmetic appear to understand the science as far as they have advanced. The grammar class have committed as far as to the rules of syntax. The class in geography can answer correctly all the questions on the Map of the World, the Map of North America, of Asia, and of the United States.—*Pittsburgh Recorder*.

#### AMERICAN TRACT SOCIETY.

The Treasurer of the American Tract Society acknowledges the receipt of 765 dollars between the formation of the Society and the 20th ult., exclusive of donations for the erection of the Society's house. The following persons have made themselves Directors for life, by the payment of 50 dollars and upwards, viz.: S. V. S. Wilder, Esq. (100 dollars,) Hon. Stephen Van Rensselaer, and William P. Van Rensselaer, Esq. of Albany; Orrin Day, Esq. of Catskill; John Adams, Esq., and Rev. Dr. Milnor of this city. The Rev. S. H. Cox has also been made a Life Director by the joint contributions of himself and three friends.

The following persons have been made Members for Life by the payment of 20 dollars:—Colonel Israel Trask, of Springfield, Mass.; Rev. Caleb Burges, of Glastenbury, Conn.; Professor Hall of Hartford; Rev. Leonard Bacon, of New Haven, Conn. (by Mrs. Sarah E. Austin;) Rev. Dr. Porter, of Catskill; Reuben Skinner, Esq. of Granville; Rev. John H. E. Bettie, of New Utrecht, L. I., (by a Female Society;) Mr. John Gabaudan, of Pleasant Valley; Miss Sarah F. Cuyler of Poughkeepsie; Rev. Dr. Proudfit of Salem, N. Y.; Mrs. Susannah Proudfit; William Kirkpatrick, Esq. of Lancaster, Pa.; and Robert Ralston, Esq. of Philadelphia.

#### LIBERAL BEQUESTS.

The late William Woodbridge, Esq. of Stonington, Conn. by his last will and testament, made several liberal donations to public objects. The following list is copied from the Stonington Yankee:

To the Congregational church and society in Stonington, 1,000 dollars. To the Congregational church and society in South Groton, 500 dollars. To the Congregational church and society in North Groton, 500 dollars. To the Congregational church and society in North Stonington, 500 dollars. To the Congregational society at Powcatuck Bridge, 400 dollars. To the Baptist church and society in Stonington Borough, under the pastoral care of Elder Elihu Cheesebrough, 100 dollars. To the Baptist church and society in Groton, under the pastoral care of Elder Roswell Burrows, 100 dollars. The two last accompanied by a recommendation that they take away close communion.

The above donations are all given on condition that within one year from July 23d, 1825, the above-named churches and societies shall raise a sum equal to their respective donations, and place the whole in a fund; the interest of which to be applied annually to the support of their ministers.

The following sums he bestowed unconditionally :

To the Bible Society in New London county, auxiliary to the American Bible Society, 500 dollars.

To the repairs of Mystic Meeting House, 400 dollars.

To the town of Stonington, to assist in the procurement of a house of refuge for the poor, and of correction for the vicious, 1,000 dollars.

#### ANECDOTE OF DR. FINLEY.

At the late Anniversary of the Nassau Hall Tract Society, the Rev. Dr. Miller related the following anecdote of President Finley.

I remember once, said Dr. M. to have witnessed a scene in which President Finley was concerned, and to have heard a speech from his lips, which I shall never forget, and which appears to me peculiarly applicable to this subject, and to the present occasion. Happening to be with him at the house of a common friend, a gentleman came in who was known to be soliciting donations for an important religious object in a distant part of the country. The gentleman spoke familiarly of the subject, and of his being authorized to solicit donations for it; but the persons present being chiefly clergymen, he did not appear to expect any thing from them, and, therefore, did not exhibit his subscription paper. When the greater part of the company had withdrawn, however, Dr. Finley, approaching him, said, in that mild, unostentatious manner for which he was remarkable—"My friend, let me see your paper. Why are you so backward to produce it? It is true I have but little to give: but I consider it a privilege and an honour, as far as the Lord affords me the opportunity, to have, if it be but a single nail, in every edifice that is going up for Christ.

#### RELIGIOUS LIBERTY IN BUENOS AYRES.

—The government of Buenos Ayres has formally recommended to the House of Representatives of that province the establishment of the liberty of divine worship in the broadest and most unrestricted manner by the adoption of the following simple but comprehensive law :

"The right which every man has to worship the Divinity agreeably to his own conscience, is inviolable in the territory of the province."

In the note accompanying their proposition, the government adopt a language which must be highly gratifying to every friend of religious liberty. They say that the term *toleration* is too tame, and ought not to be introduced into any law which shall be framed on this subject. "The pro-

vince," say they, "would appear to descend from the point of civilization which it has attained, if it were to establish a law of *toleration*, or to pretend to *grant* a liberty which the public authority was *always obliged* to protect: but since the laws that formerly governed, render necessary an act to abolish them and give a solemn guarantee to persons who may wish to live in our society, the government has found no other way to do it with dignity than by the proposed law, which it has the honour to transmit for the consideration of the honourable representatives. This act, which will complete the liberty of the citizens, will not be less glorious than that which solemnly declared the independence of the republic."—*N. Y. Obs.*

A NOBLE EXAMPLE.—A correspondent of the Western Recorder, in a letter dated Rochester, July 20th, says, "This morning, an association is formed to supply all the destitute places in Monroe county, with a stated ministry. *It will be done.*" A few months since, it will be recollected, an association was formed in this same county, for the supply of every destitute family with a Bible. It was then said, "*It will be done,*" and it has been done. We have no doubt, that the pledge which is now given, will also be redeemed. Here is an example of energy, worthy the imitation of Christians in every part of our country. It would be an easy matter to supply our destitute settlements with ministers, and to accomplish all the great objects which our benevolent societies have in view, if every part of the country possessed the spirit which pervades Monroe county.—*Id.*

A PREMIUM OFFERED.—We are authorized to say, says the Editor of the Southern Intelligencer, that a Premium of One Hundred Dollars will be given for the best Essay on the following question: "What Religious and Political changes have taken place within the past twenty-five years, indicating the advancement of the Redeemer's Kingdom on earth?" In this Essay facts are to be connected with Scripture prophecy. The work must not be less than sixty pages duodecimo, and must be forwarded previous to the 1st of March, 1826, free of expense, to Samuel Henry Dickson, M. D. of Charleston, S. C. It is requested that the name of each competitor be given in a sealed paper, having a mark corresponding with another on the work. No seal will be broken but that belonging to the successful essay; and the unsuccessful ones will be returned according to direction. Care has been taken in selecting a committee of known acquirements and talents, who shall award the prize. They have been chosen by several literary gen-

tlements, and consist of Rev. Dr. B. M. Palmer, Rev. Joseph Brown, and four laymen of known competency. The offerer of the premium, who is a clergyman, will retain the right of hearing the pieces when read, but will have no vote in the decision.

**WARNING TO GAMBLERS.**—The Report of the Nassau Hall Tract Society, read at the annual meeting in Princeton, on the 30th ult. relates the following anecdote in illustration of the good effects resulting from the distribution of Tracts.

“One of the almoners of the Society,” says the Report, “was permitted to witness, for his own encouragement, and has reported for ours, a remarkable instance of the force of truth, when presented in the unpretending form of a tract. This gentleman observed a club of gamblers deeply interested in their infatuating and mischievous game. By means of a child, he conveyed to the gaming table a tract, entitled a “Warning to Gamblers.” It caught the eye of one less engaged than the rest, who took it up, and began to read it aloud. The weight of the sentiments, the vivacity of the style, and the singular and alarming nature of some of the facts narrated, excited the attention of his comrades. Its solemn truths impressed their minds. At once, they unanimously desisted from their sport, destroying their cards, and repaired to a religious meeting held that evening in the neighbourhood. They were apparently much affected, and with solicitude requested more tracts.”

**DEATH OF JOHN ARCH.**—Intelligence has been received in Boston of the death of John Arch, an interesting Cherokee convert. He died at Brainerd on the 8th of June, aged about 27, after an illness of three months. When attacked with the disease which terminated his life, he was engaged in translating the Gospel of St. John into the language of the Cherokees.

“The expressions of confidence and resignation which he repeatedly uttered during his sickness, afforded abundant proof that the God he had served when in health, was now placing underneath him his everlasting arms. Having proceeded to Athens, for medical aid, he was with some difficulty brought back to Brainerd on the 12th of May, his health being much worse than when he went. Yet he could calmly say, “God is good, and will do right.” On another occasion he said, “I feel willing to trust myself entirely in the hands of Christ.” Not long before his death, in conversation with one of the missionaries, he said, “Pray that I may enjoy the presence of God.” About the last words he spoke, when he found he was “going,” as he expressed it, were, “Well, it is very good.”

—He was buried by the side of the late lamented Dr. Worcester.”

**AMERICAN BIBLE SOCIETY.**—The treasurer of the American Bible Society acknowledges the receipt of 2931 dollars during the month of July. Of this sum \$800 were remitted by the Rev. Damon Young of Cambridge, Mass. from a person unknown, for the purpose of circulating the Scriptures in Arabic among the descendants of Ishmael; \$277 50 were from the New-York Female Bible Society; \$233 21 from the Rhode Island Bible Society; \$175 from the Washington county Bible Society; \$150 from Otsego county Bible Society; and \$119 from the Bible Society of Morris co. N. J. The following clergymen have been made members for life by the ladies of their respective congregations: Rev. Allen Greeley of Turner, Me. Rev. Aaron Williams of York district, S. C.; Rev. Silas Churchill of New Lebanon, N. Y. and Rev. Damon Young, of the Methodist church at Lechmore point, Cambridge, Mass. John Pintard Servoss, infant grandson of John Pintard, LL.D. of this city, has also been made a member for life, by his grandfather.

**SYSTEMATIC BENEVOLENCE.**—The New-York State Tract Magazine mentions that a gentleman having occasion to pass through some parts of the State most destitute of religious instruction, purchased about 15,000 Tracts, and caused them to be put up in assorted packages. These packages he committed to the care of benevolent individuals in as many different towns, with a request that every head of a family might have one Tract, provided he would agree, after reading it to exchange with his neighbours for theirs. It is the purpose of the donor to continue these deposits, and occasionally make additions to them.—*Bost. Rec.*

**EDUCATION IN EUROPE.**—A French Journal has a table presenting a comparison of the number of children in the several countries of Europe, who are educated at public schools, with the whole population. According to this table, the pupils of the public schools in the circle of Gratz, are one in nine of the whole population—in Bohemia, one in eleven—in Moravia and Silesia, one in twelve—in Austria, one in thirteen—in Prussia, one in eighteen—in Scotland, one in ten—in England, one in sixteen—in Ireland, one in eighteen—in France, one in thirty—in Poland, one in seventy-eight—in Portugal, one in eighty—and in Russia, one in nine hundred and fifty-four.

**CHEROKEES OF THE ARKANSAW.**—At the last Monthly Concert, says the Boston Recorder, the cheering information was communicated, that the Holy Spirit is mani-

festly present among the Cherokees of the Arkansaw. Meetings began to be more than usually frequented, as early as the latter part of January. About this time Mr. Washburn (one of the missionaries at Dwight) visited a settlement of Indians at Mulberry, farther up the river. He called on every family, about 30 in number, and was received with kindness by them all. Not one individual, except some infidel whites, but what was willing and even anxious to receive religious instruction. Many seemed impressed; and on the Sabbath every individual in the settlement, with the exception above mentioned, was present at public worship. The journal of the missionaries, as published in the Herald, is brought down to the last of March; at which time the prospects continued favourable. The harvest seemed white and ready to be gathered in.

AMERICAN EDUCATION SOCIETY.—At the Annual meeting of the American Education Society in May last, on recommendation of the Directors.

*Voted*,—That the seventh article of the Constitution be so altered as to read in the following manner: "Any person who has been assisted by the Society, and whose name shall be stricken from the list of

Beneficiaries, because of misconduct or other deficiency in regard to the qualifications required by the Constitution and the Rules of the Directors, or who shall have concluded not to devote himself to the gospel ministry shall, within a reasonable time, refund the sum expended for his education, with lawful interest, whenever required by the Directors.

A true copy, from the Record.

Attest. A. EATON, Clerk.

LOVE OF COUNTRY.—In a letter to Governor Troup, dated the 1st ult. General Gaines thus speaks of the attachment of the Creeks to their country.

"They [the Indians] protest against the treaty,—they refuse to receive any part of the consideration, or to give any other evidence of their acquiescence in the treaty. But they have in the strongest terms declared that they will not raise an arm against the United States; even should an army come to take from them the whole of their country, that they will make no resistance; but will sit down quietly and be put to death, where the bones of their ancestors are quietly deposited, that the world shall know that the Muscogee Nation so loved their country, that they were willing to die in it, rather than sell it, or leave it."

CONTRIBUTIONS TO THE UNITED FOREIGN MISSIONARY SOCIETY,  
*from the 4th of August.*

From Fem. Soc. of Front Royal, Frederick Co. Va. for educating Indian child by the name of Isaac Miller, by Rev. Wm. Williamson,	\$12 00	From Ind. Ed. Soc. of Easton, Wash. Co. N. Y. 1st semi-annual payt. for educating Indian child, by name of Jacob D. Fonda, by H. H. May, Secretary,	6 00
From Mon. Con. Pres. Ch. Madrid, St. Lawrence Co. N. Y. by Rev. Joseph Hurlburt,	8 50	From Fem. Aux. Soc. of do. do. for do. by name of Cornelia Fonda, by Miss Mary Ann Van Schaick,	6 00
From ladies of Pres. Cong. Powhatan Co. Va. 1st payt. for ed. Ind. child by the name of Powhatan Penick,	20 00	From Mon. Con. Ref. Dutch Ch. Union Village, Rev. J. D. Fonda,	4 00
From B. Benton, Esq. P. M. New-Paltz, a donation,	00 50	From Fem. Aux. Soc. of do. by do.	14 00
From Mon. Con. Pres. Ch. Orange, N. J. by Rev. Dr. Hillyer,	16 00	From Mon. Con. Pres. Ch. Charlestown, Va. by A. W. Corey,	6 00
Proceeds of a store, the property of Mrs. Jane R. Montgomery, Dec'd.	8 50	From Mon. Con. Pres. Ch. Canaan, Columbia County, N. Y. by H. Warner,	14 06
From ladies of Danville, Pa. 3d. payt. for Jane R. Montgomery at Harmony, by Miss Jane Montgomery,	12 00	From the estate of Cyrus Danforth, of Phila. dec'd. by the hands of Leonard Jewell, Esq. one of his executors, being the first of two annuities of the same amount, directed by the Testator to be paid to the U. F. M. S.	300 00
From a few ladies of 1st. Pres. Ch. Newark, N. J. part of 3d and 4th payts. for James Richards at Seneca, by Mrs. C. S. Riggs,	11 00	From a number of ladies of the 2d Pres. Ch. Newark, the 2d payt. for the Ind. youth Philip C. Hay, by Theo. Frelinghuysen, Esq.	12 00
From Mr. Cyrus Larkin, a donation,	50	From Bible Classes of Jerrardstown, Tuscarora, and Fallingwater, Berkeley Co. Va. to constitute their Pastor, Rev. James M. Brown, a life member, by Elisha Boyd, Esq.	30 00
From Ref. Dutch Ch. Bedminster, N. J. by Rev. Mr. Fisher,	4 50		
From Fem. Aux. Soc. Greencastle, Pa. by Mrs. H. Buchanan,	30 06		
From Newburgh Soc. for aiding Missions, by James Beveridge, Treas.	30 00		
Donation by J. T. Hubbard,	00 25		
From Agricultural Miss. Soc. of Granville, Washington Co. N. Y. by Amos Savage, Treas.	20 00		
		Total,	\$563 87



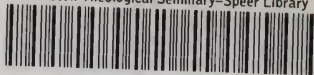


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